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* * *

IS RELIGION at the beginning of the twentieth century of the Christian dispensation after all a humiliating failure? Things that are happening in Europe just now make it easy for some people to assert that it is. This tragic war is a pitiable travesty on all that Christianity stands for, of course; and yet all the nations engaged are Christian nations, and in the name of the same Christian God the contending troops march forth to kill and maim and plunder one another. The cynic and the pessimist have surely now their innings. It is heart-sickening to discover how so easily religion fails, and its superb idealisms go by default when the passions of war are aroused. The churches have manifestly not made good as factors of human regeneration, when peoples of seemingly widely churched communities so wantonly throw the church ideals to the discard, and make hatred and cruelty the law of their activities.

* * *

WE BELIEVE that the indictment against religion can be exaggerated, on this score. Of course the fundamental failure is of civilization itself, of which the dominant religion is only one factor, as most men see it. It is humanity itself that is going by default. It is the distinction between the man and the brute that seems to break down. The world has temporarily forgotten that it is human. The talon and the beak, the horn and the claw are in the ascendency again. Although the intellect controlling the method of beastliness is man's high product of civilization, the passion of the heart is the beast's passion, and the method of action is the beast's method. We are back in the jungle once more; but the human beast is the beastliest of all the beasts that ever roamed the jungle. There is the final horror of the present hour.

* * *

A HEAVY part of the blame for this lapse of civilization undoubtedly falls to the failure of the church. Its ideals have proved futile at the very point where they ought to have proved triumphant. Of course one way to explain the failure is frankly to realize that religion is largely the product, no less than the cause, of ethical civilization, and only as the mass of humanity become actually civilized are they susceptible to the influences of the higher idealisms of religion. It is always inevitable that a people's ideals outrun their practical convictions. Their ideals are mystical dreams before they are vital motives; they are poetic romance before they are effectual prose. We must simply admit today that certain dreams of religious beauty as to human brotherhood, Christlike forbearance, Godlike sympathy and good-will have rested upon people deemed civilized merely as unsubstantial cloud-stuff, having no practical potency in actual affairs. The very men who have preached such ideas from the pulpits of the churches have often yielded as eagerly as others to the mad clamor of war passion. The Church itself, which means, of course, the real conviction of the laity and clergy constituting its body at one time or another, has never been more than half in earnest in the advocacy of the ideals which actual warfare abrogates. Christianity, as an actual force in the world, has never stood resolutely for human brotherhood, for the spirit of peace, or the method of mercy. There is scarcely

a place in history where the actual religion of the church has robustly made its gospel preëminently vital in the ideals which make against the horrors of war.

* * *

IT SEEMS a hard thing to say, but it is true, that historically religion has never been unreservedly anti-militarist. Its gospel has not been the gospel of peace; its tremendous weight of influence has been thrown for the dominance of other ideals. It is not quite accurate to say that what is happening in Europe is against all that Christianity has stood for; because Christianity has not been standing for the thing that *Christianity really is* in any century of its vogue. There is the most ringing accusation that can be made against the churches today.

* * *

IT MUST be admitted, too, that much of the basic principle of the theology of the dominant churches has not been abhorrent to, but congenial with, the basic passions which make war possible in the twentieth century of Christian grace. The churches have been preaching a religion in which ideals of the War-Lord, the Force-wielding God, the Vindictive and Angry and Cruel Deity have been too much ascendent. The conceptions of divine justice involving cruel retaliation as inevitable concomitant of divine punishment—even though that cruel retaliation be vicariously borne by a suffering God Himself—conception of a Hell of eternal torture as necessarily involved in the scheme of divine righteousness—the conception of Salvation as being a concern of favor and clemency—(but only after a price has been paid elsewhere to buy that clemency)—and not of ethical justice and comradely fair-dealing—whatever remnant of vitality is left of the old dogmas of election and retribution, of divine wrath and implacable unforgiveness throned in heaven—and all that makes it possible to believe that a divine Providence is party to the circumstance which brings this curse of war upon the world today—all these things which have stood for religion for centuries past have been in straight accord with the ideals which make war inevitable, and the passions of war excusable in 1914. To the degree in which this sort of theology has been dominant in the churches, the horrors now raging in Europe are not proving the failure but the success of the thing which men have called religion. Let's call things, then, by their right name. It is not because the churches have been impotent that war is possible in the twentieth century; it is not despite the ideals of dominant Christianity that the war-lords now have their day. The logic of Kaiser William is the logic of St. Augustine; the method of the armies in France and Belgium and Russia are the methods of Calvin—at his worst. Christianity fails on the battle fields of the twentieth century only to the degree in which Christianity has failed in its pulpits and seminaries and pews.

* * *

RELIGION will become potent as a gospel of peace in the world only when it honestly becomes a gospel of absolute good-will, and rational justice. We are just beginning to realize the fact. Religion is pretty near the beginning of its divine realizations in this twentieth century of ours. The ideas of Christianity which eternally count, the heart principles of religion that really concern civilization, progress and triumphant humanity, are only now beginning to assert their rightful place of ascendency. It will be a blessed thing if one result of the war will be a sobering awakening of the churches of religion themselves. Their proper place in the processes of civilization is of stupendous importance. The tragedy of war makes all too manifest the fact that its focus of attention in the past has fallen too persistently on wrong ideals.

* * *

THERE is some encouragement, perhaps (though with a disconcerting back-flow), in the fact that perhaps as never before the powers engaged in this present war feel the necessity of vindicating their ethical positions before the world. This war is a war of tremendous righteousness, mind you; it is a war fought for the cause of superb principles; both Germans and Englishmen, Slavs and Teutons, are sure of it. It is the "Cause of God" on either side; and behind the satire of this situation lies something that is not ignoble. It would be horrible to contemplate the situation (even beyond all present horror) were this not the case. One cannot escape the realization that a certain fervor of gen-

uine ethical enthusiasm is arrayed on either side. It is not our business to expound our notion which ethical enthusiasm is legitimate and which mistaken. So far as the masses of the people are concerned, at any rate, both sides believe that they are right and march to battle with heroic exaltations. Of course it is part of the tragedy that peoples who really belong together in their ideals and standards of civilization are arrayed on opposing sides. England, Germany and France really belong together in the essential conflicts for modern progress. They are in substance one people; they are world-comrades in great interests which affect the advancement of world-civilization. The incidental circumstance which throws them in hostile camps was perhaps unavoidable; but through it all, to the very end, the people of America can realize with peculiar instinct, the essential brotherhood which binds them all together. Amongst the people of these nations there should be no permanent hatreds. They have infinitely more reason to understand, and congenially to share with one another the great human interests of modern progress in closely knit sympathy. The more for this reason will every patriotic American take to heart the sagacious counsel of our president. We are friends of all the world; while it would be stupid to imagine that many of us can avoid "taking sides" to a certain measure, yet it is pre-eminently important that stern pains be taken everywhere to soften and subdue as much as possible the passions of partisanship. The people of Germany are a noble people; the people of France are of splendid worth; the people of England are kith and kin to many of us, and worthy of the respect of all of us for their part in the progress of the world's best things. Whatever side we take, let us not lose our fundamental sense of world-fellowship; let us make it as hard as we can for any man to hate or despise the people of another nation, on either side. Let us make it as easy as possible for every man to find some point of sympathy with the actual situation of every people. As a matter of fact, there is so much to be said in reasonable defense of either side, in abstract principle, that the people of America,—a mingled people, with inheritances comprehensive of all Europe,—are wise when they remember first of all that misfortune has fallen on all our neighbors across the seas; it is our privilege to find reasons everywhere to sympathize and nowhere to hate or despise.

* * *

ONE of our English Unitarian exchanges presents a suggestion for the publication of a hymn-book made up exclusively of hymns by Unitarian writers. As a book intended for general use amongst Unitarian congregations we believe that such a project would be a lamentable mistake. We are not sectarian in the songs we sing, and the wealth of all the centuries and of all communions should be equally available to our people in the exercise of their aspirational services. We would not fitly be Unitarians unless our scope of spiritual sympathy included all that the religious aspiration of all religious people have rendered in uplifting lyric. But from another viewpoint, and that the definitely missionary point of view, we believe that it might be a greater service to our cause if a small, wisely selected collection of "Hymns by Unitarian Singers" could be made available for missionary meetings and for distribution as a tract. For such a collection would undoubtedly help people to understand our essential faith and spirit of religion as no other work might do. In missionary meetings the moral effect of such an exhibit of the aspirational "output" of our denominational life would have dramatic appeal; it would help people better to understand something that they ought to know—that the Unitarian faith makes for worship and aspiration as well as for right thinking and good works. We can imagine no more effectual tract for the reaching of some temperaments with our message than that afforded by the assemblage of the noblest of the hymns of Hosmer and Longfellow and Chadwick and Williams and other singers who have enriched our faith,—beginning inevitably with that persistent favorite of the Church Universal, "Nearer My God to Thee." Of course such a collection should have its explicit "Foreword" making plain the missionary motive involved, and the disclaimer of a narrow sectarian exclusiveness should be unmistakable. But as an illuminating exhibit of our wealth of lyric expression such a book or pamphlet

could have great value,—and would also save too many of our missionary services from default on their aspirational side. For as a rule those holding missionary services in new places are seriously handicapped by meagre makeshifts for song material which do us no credit. Won't the Publication Committee of the American Unitarian Association please take notice?

"I KNOW."

THE Editor of the *Pacific Unitarian*, Mr. Charles A. Murdock, in describing some Sunday experiences in a recent visit to Honolulu, gives the following interesting statement of things that may stand as confidence in a Christian believer's soul as set forth by Rev. Charles M. Sheldon, author of "Were Christ Here Now" and "In His Steps," and a well known preacher in the Congregational church:

"I know there is a God. I know that He is a loving God. I know that the most important thing in life is the difference between right and wrong—much more important than property, power or pleasure. I ought to do the right thing. I know the world is growing better. I know I can help make it better. I know I shall die. I know I shall live again. I know that Jesus Christ is the hope of mankind. I know that I should follow him."

A PRAYER AGAINST WAR.

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.

—WALTER RAUSCHENBUSCH.
In Prayers of the Social Awakening.

Professor William S. Morgan is in the Pacific Unitarian School for the Ministry and Professor William F. Bade is in the Pacific Seminary (Congregational). A graduate of the University of Vermont in the class of 1854 attended the lectures of both of these professors. He states that the difference in the teachings of the two schools is simply that one professor says Beer'sheba and the other Be'ersheba. He took the trouble to look the matter up in Webster's unabridged and found both were correct.—*Pacific Unitarian.*

A MANLY RELIGION.

It must be frankly confessed that certain types of religious thought and practice do not appeal to the manly mind. Whenever it demands any kind of slavish submission as a requisite condition, it cannot possibly enlist the devotion or even awaken the interest of the real man. But that conception of religion that demands the sturdier qualities of the soul, and insists upon forceful action, must necessarily appeal. A religion demanding strength must appeal to the strong. A religion demanding courage must appeal to the brave. A religion demanding as its chief principle that men should be manly, strong, brave, will always appeal to manly men.

Man's Part in the Creative Process

By Arthur L. Weatherly,

Minister of All Souls Church, Lincoln, Neb.

CREATION is discovery. Man applies a limb of a tree to a stone—he discovers the law of the lever; he creates a new tool. Man experiments with the explosive force of steam—he discovers a new means of moving heavy loads; he creates an engine. Man learns through long and hard experience that peace and progress come through coöperation with others; he discovers the law of life, he creates a new relationship, a new ideal—that of brotherhood.

The forces of the universe, the possible relations of men, are all here. Man discovers these and creates continually, as these discoveries are made, a new and a higher social order. Through discovery of physical law men have created a new world—a new environment. Through the creation of a vast number of tools, machines, means of conveyance, modes of transmission of thought, man—once the drudge, the slow, laborious toiler—is now the master of machines that do his will. We have learned the laws of human progress, the conditions of social development, and we slowly but surely are creating a new world in accordance with these laws.

Man has made the discovery of life. To many individuals this discovery has not yet come. These only exist. They seek to avoid pain and to capture happiness. It is mere existence to be engaged in this child's play. To discover life is to find that man may rise superior to the accidents and incidents of things external to himself, may rise to a command even over himself. He then knows that pain and sorrow are but material of life—"just the stuff to try one's soul on"; that life is only life when it uses every experience in order to enter into a larger and fuller life.

Man once lived in fear. His constant purpose was to placate the powers outside of and superior to himself. He has at last discovered his capacity to enter into coöperation with the forces of the universe. No longer blindly battling with the unseen, he works with the Creative Powers of the Universe and in so doing he finds God.

The whole story of man's dramatic ascent from savagery to civilization, from tribal relations to the concept of a Universal Brotherhood, is one in which man finds himself in an ever-widening relationship. From clan to tribe and from tribe to nation and from nation to humanity he proceeds, finding in the end—mankind. These successive discoveries lead him to a recognition of his capacity to enter into the Cosmic Process—to be a co-worker with the Eternal Forces—to be a Creator.

We have been accustomed to the idea that the world is unfinished. We see man bridging rivers, tunnelling mountains, uniting the seas. Today man is using the product of long years of patient toil and devoted labor in the marvellous achievements that demonstrate the supremacy of the human over things as they are. Man is creating, in these modern wonders of the world, a new earth.

Men toil with huge machines, gigantic engines, in tearing apart the mountains. They subdue the fevers that once abounded in the swamps and jungles. They organize vast armies to bring water to arid deserts, and in all this they are a part of the Creative Process.

But men have also learned the law of man's progress. Once, in blind obedience to a sense of sheer necessity, primitive peoples established the peace of the market or place of barter. Now we know that that peace is essential to commerce, industry, the arts and sciences, and slowly but surely we create the institutions that will ensure peace forever and a day.

We are learning, out of hard and bitter experience, the way of life. We have found that cruelty to animals does not pay. The beaten and angry cow gives, not only less milk, but milk that kills our children. We have discovered the law of relation to the animal world. We have found that cruel and brutal treatment of men, women and children defeats its own ends. Once cities were at

perpetual war with one another; now they coöperate. The idea that nations must be antagonistic dies hard, but it is surely dying. The larger experience, the deeper understanding of the conditions of life, compels men to act not against, but with the Creative Process.

This law of life is slowly coming to be recognized. We are learning that coöperation, not strife, is the basis of progress. In so far as men have learned this they seek to establish those institutions of government, those forms of commerce and industry, those means of education that best conform to this law of progress. Man increasing in wisdom is adjusting himself to the Cosmic Forces. He is making not only a new earth but a new social order. He is a creator as well as interpreter of the Eternal Law.

Thus man finds himself invested with a new responsibility, a new dignity and a new worth. No longer a creature a little lower than the angels, no longer merely a being whom God created and loves, he is now a Creator himself—a fellow-worker with God. In his hands are placed the mighty and eternal forces. On his shoulders rests the responsibility not merely for his own life, but for the untold generations that are to come.

We are creating today the *milieu,* the physical, moral and spiritual environment into which our children and children's children will be born. With us rests the fearful and yet glorious responsibility for the culture of the future. We are to make the world in which they shall live. We are to determine the ideals and customs that shall inevitably mold their thoughts and characters. We are indeed Gods. The divine power is in us. We cannot escape it, even though "we take the wings of morning and fly to the uttermost parts of the earth."

It is through responsibility that the soul finds itself. With it comes a sense of power. Power is the aim and goal of life. The boy desires physical power. The capacity to run a race, to play a game, carries with it an ennobling sense of the worth of the body. Men are ambitious for intellectual power. Knowledge brings to men a feeling of supremacy over the brute. Spiritual power, the highest achievement of a human soul, comes through the entrance upon greater and greater responsibility. When men shirk responsibility they disown the very condition of spiritual growth. The larger the responsibility the larger the opportunity, the wider the life of the individual who assumes it.

The condition of little children toiling in factories to produce the cloth for the clothes we wear is a matter which concerns us whether we will or no. Little fingers nimbly tying flowers in sunless tenements, long and weary hours, robbed of all that makes childhood beautiful and ushered into manhood and womanhood with dwarfed bodies, weakened minds and warped souls, is our business. The 2,785 men who were killed producing coal to operate our factories and warm our houses is a matter of our concern. We can ignore, we can refuse to admit the responsibility, and thereby narrow our own lives. But when we recognize it, assume it, and seek to make such waste of human life impossible, then life becomes for us larger and richer. We are no longer puppets played upon by an inexorable fate, but human creatures with power, shapers and moulders of human thought, creators of the conditions of life.

The millions who toil as unthinking machines, who only obey the boss, are robbed by the civilization of which we all are a part of the very conditions of developing manhood and womanhood. Knowing that the very law of life is being violated for our brothers and sisters, we can highly resolve that we will assume the responsibility for a change in these conditions. The entrance upon this huge task, this vast and intricate problem, lifts men to a higher recognition of their own worth and dignity.

It once was (whether it is now so I do not know) the custom in one of our large locomotive works to let out by contract the making of a locomotive to a group of men. These men were not then mere producers of bolts, operators of lathes and drills, but men engaged in a great and important task. Their energy was combined in a coöperative effort. They had a purpose that was greater than any individual task.

The sewers of the city of Milan were all built by such coöperative labor. A group of men electing their own foreman took the contract for a certain portion of sewer work. Masons and mortar mixers,

diggers and stone carriers worked not at their own individual tasks, but at an undertaking that glorified each individual's work. This same sense of large responsibility is ours to share in the wider affairs of life. It is important to heal the sick and raise the fallen. But it is infinitely more important to have a part in building a civilization that is so ordered that charity shall be forgotten in the attainment of justice. To have a part in building the future, to share in the realization of brotherhood in every phase of human life, is to assume a responsibility that uplifts and ennobles. "Man," says Goethe, "finds himself among men." In sharing the common life, in working with other men at this divine task, man discovers himself a divine being. An earlier age civilization could only advance as hard and bitter experience, that was the lot of ignorance, slowly but absolutely eliminated those who did not walk in the way of Life. Those men of the primitive tribes who were cruel to their women were cut off from a share in the future glories and achievements of the race. Darwin tells us that contentious tribes were destroyed; those who could coöperate survived. He even says that the unsympathetic mothers were blotted out of the future. Their children did not have the chance for life that the children of sympathetic mothers had.

We can look back over the experience of the past; we can select from the vast number of human experiences those that were in harmony with the law of human progress. We can interpret the law to ourselves. We can avoid those customs and institutions that destroy and can establish those that contribute to life. No longer the blind creatures of chance and circumstance, we rise by our knowledge superior to our environment and become masters of our fate and creators of the destiny of the race. Out of all the past has wrought we discover not alone the law but also the ideal. We create the city, the nation, the culture that is to be. We lay the foundations in the adamant of human experience and upon this rear the lofty structures that our children are to adorn and embellish. The consciousness of this responsibility means the ennobling and enriching of the individual life. It is the entrance upon a recognition of the power of man. It is this sharing in the divine process that wakens our souls to a sense of their own significance. By so doing we are indeed born again—born to a realization that we are in truth co-workers with God.

"To be alive in such an age—
To live to it,
To give to it—
Rise, soul, from thy despairing knees!
What if thy lips have drunk the lees?
Fling forth thy sorrow to the wind
And link thy hope with human kind
The passion of a larger claim
Will put thy puny grief to shame.
Breathe the world thought, do the world deed,
Think hugely of thy brother's need;
And what thy woe, and what thy weal,
Look to the work the times reveal!
Give thanks with all thy flaming heart—
Crave but to have in it a part;
Give thanks, and clasp thy heritage—
To be alive in such an age!"

The old sanctions of morals and ethics are breaking down or have disappeared. The forces that once held men in their grip have weakened. The ancient order has disappeared. What once aroused men to greatest heights of the noblest passions has no longer any meaning for not only thoughtful men and women but even for those who only respond to what is "in the air." Thousands have lost the old and have not as yet found the new. It is of significance that the first generation of those who come to us from foreign shores furnish so large a proportion of our criminals. These boys and girls would, if their parents had lived in the homeland, been in the grip of customs, habits and traditions that inevitably would have moulded their characters. Here the old culture has been left behind; the new has not asserted itself.

The same situation confronts the whole world; everywhere the ancient thought is being tested. Men are questioning the traditions in every nook and corner of the world. The new science has thrust us, almost unaware, into a new world. We have been stripped of the protecting armor of customs and traditions, of ideals and institutions that have grown up with the race and have endured for ages. We turn in vain again and again to the old for evidences that will enable us to carry it over into the new. But we cannot put the new wine into old bottles. The story of creation does not fit into the volume of science. The authority of the priest or the book does not agree with the spirit of democracy. Everywhere

men are learning the origin of the old. They are finding that it grew from human experience. It is no longer the final expression of the divine will, but the result of man's groping toward the light. Every field of thought is invaded by the cold and ruthless hand of science. Man finds that he is the creator of that which he revered, and he now no longer will bow down and worship the work of his own hands. But along with his discovery of the origin of the old traditions comes this new revelation—that man was the creator of the present. Often he was the unconscious creator, often the passive instrument upon which the hands of God played, and yet the means through which the Eternal Forces revealed themselves and human progress took shape and form.

Such knowledge brings with it the consciousness that that which men did blindly, they can do with open eyes and with some understanding. They know, those who have seen the significance of man's discovery of the law of life, that they can be creators of the future. They are no longer willing to be passive instruments of the Master Mind. The discovery of power brings with it the irresistible passion to use it. Man, finding the law of social growth, with great joy and courage born of the discovery leaps to the opportunity of using it. A passion that permeates the whole life, transforms his soul and ennobles his spirit, surges within him. There are no obstacles, no barriers, no foes too great for the man working with the Cosmic Forces. Lifted to a sense of the greatness and nobleness of his task, he feels the power of God within. He knows the meaning of the words "One with God is a majority."

Here, then, is a new sanction for conduct, a new basis for the passion for righteousness. Tell a youth it is his business to save his soul, and he replies that it is a puny task, fit for weaklings. Tell him to make others good, and he tells you that is their business. But set before him this glorious task of building for the future, creating the environment—physical, moral and spiritual—into which his children and others' children will be born, and, if he sees the meaning of it, it stirs him to the very depths of his soul. Here is an adventure, a divine adventure, that is worthy of the heroic and devoted service of strong men and women.

Reveal to a boy or girl that their lives are moulding forever and a day the civilization that is to be, that their thought and act is impressed upon the future as the seal upon the wax, that the future is plastic—not fixed, that they are creators, born to make or mar the lives of countless generations, and you have given to him or her the noblest motive that can stir a human soul to action.

The consciousness that our capacity to act, our ability to use the power inherent within us, carries with it the recognition that what all men need is not food, shelter, or even the satisfaction of their higher desires, but rather just that which was the condition of our entrance into the higher life—opportunity. To create for others the opportunity we claim for ourselves and for our children, to establish a social order in which men shall be free to live the largest and richest life, is to interpret the religion of democracy which is the religion of opportunity.

This noble, divine task is ours—ours to enter upon; ours to use as the means of entrance to the land of our heart's desire. Creators with God of the morrow, shapers of the future, poets—that is, makers of the ideals that shall lead the race upward and onward, we are raised to a dignity that purges us of every vanity and purifies us from the dross of petty selfishness. We bring our thought and passion as fuel to feed the flames of that pillar fire that shall light and lead the unborn generations to still higher and holier ground.

THE DIVINE COMPANION.

By Henry Van Dyke.

They who tread the path of labour follow
where my feet have trod;
They who work without complaining do the
holy will of God.
Where the many toil together, there am I
among my own;
Where the tired workman sleepeth, there am
I with him alone.
I, the peace that passeth knowledge, dwell amid
the daily strife;
I, the bread of heaven, am broken in the
sacrament of life.
Every task, however simple, sets the soul that
does it free;
Every deed of love and mercy, done to man,
is done to me.
Nevermore thou needest seek me; I am with
thee everywhere;
Raise the stone and thou shalt find me; cleave
the wood, and I am there.

—*The Toiling of Felix.*

The Dominant Strain Today In Religion

By Rev. Albert C. Deffenbach,

Minister of the First Congregational Unitarian Church of Hartford, Conn.

A DISCERNING observer who has recently been among us says: "The Americans cherish a new ambition, which crowns all others, the ambition to complete their political independence with religious independence, to free themselves from the past in the domain of religion as elsewhere—to free God." He repeats the words of spiritual giants like Phillips Brooks, who said the "mystery of the Holy Trinity becomes simply insignificant in the face of the immensity of the moral and social labors which offer themselves to the activity of the American churches"; and Edward Everett Hale, who said, "We have broken our chains. We have freed ourselves politically and religiously. Henceforth man settles the great problems of life without an intermediary, face to face with his Creator."

Thus Baron d'Estournelles de Constant, the distinguished French commentator, sets in the forefront the religious condition of America, giving it a distinction that even his own land, which he loves and understands, must turn to as an example, as must the world, indeed. Tracing the agencies which have laid the foundation of the religion of America, the Baron has a word to say to Unitarians. "The number of men whose activity and example are preparing for this religion of the future in the United States is incalculable. They form a long line which extends back to the Puritans and the Methodists, and which has been humanized by the Unitarians. This generous sect of the Unitarians seems to have disappeared. Why? Because they have discharged their function, which was to penetrate and unite the others. Admirable function, the most disinterested possible, and yet which scarcely leaves a trace! To act, to create, to struggle, is a joy, a pleasure, a glory; but to conciliate these rival forces, these contradictory ambitions, is the most ungrateful of roles, and by that very fact the one great role!"

We bow before the praise, as those who have received the heritage from the toil and triumph of their fathers in the Church. We may demur from the assertion that as a sect we are disappearing. Yet I am sure the Baron is right. I am rejoiced that he is right. As Unitarians we have performed our specific function of contributing—as each of the sects, indeed, has contributed—our peculiar element to the now fast-organizing and complete religion wherein all of us stand in the unity of the spirit and more and more nearly in the bounds of peace.

We heard only a few days ago from an official of our American Unitarian Association that the name Unitarian cramps and restrains us. It is too small. In my hearing a great assembly of our own people, in Tremont Temple, Boston, applauded his proposal, until the great room reverberated with their outburst. What did that mean? Though it was not stated, to me it was the unfailing sign that we have closed or are closing our era as a sect, and have entered into the business of a pure, complete religion. Now have we eyes which see things whole. We are no longer engaged in a specific function. We are performing our generic function. I mean we have closed up our shop as specialists, have abandoned our division of labor. We have given and taken the sectarian elements, and made them whole.

I would not have you consider the specific function which we have discharged as insignificant. Neither do I mean to say that there is not yet room for humanizing and rationalizing the great things of man and God. There are still dark corners in our land where the light must first come from us as sectarians who plead and proclaim that we must love the Lord our God with mind as well as with heart. But that work is secondary today. America is now in the hands of religious leaders of many bodies who are far above the old, necessary, though separately conducted business which produced approximately one hundred and fifty branches of the Church. The significant work, the dominant strain in religion in our world is

universal and not sectarian. It is not the irony of fate, but the proud distinction, rather, of our Church, that we are entering a new era. Having humanized the theology of Christendom; having elevated the dignity of man to divinity; restored Jesus to true Christ distinction by being dogmatic in declaring his teaching first, rather than imposing the Pauline and creedal and canonical dogmas of the early churchmen, as other sects have done; and through our great lovers of man and God, like Brooks, who was sprung from Unitarian stock, and Hale, who was perhaps the finest flower of our faith in the latter half of the nineteenth century, having marked the way for hearers to be also doers of the word,—having done these specific things, we are ready to give up our life as a denomination, virtually, if not nominally, the first among the churches.

We believe,—and who does not wish to believe the best of himself?—that as a communion we are the equal of the finest product of Christendom. We are thus the best prepared for the new birth of religious liberty.

Someone who follows thus far may well say we have been peculiarly free from sectarianism all through our history. We have been pleading for a pure, catholic religion, while some others have been perpetuating the distinctive things, it seems, of their sects. But you must see that so long as we were doing something, however great, which was not being done by the others,—emphasizing truths and principles and practices which our ecclesiastical contemporaries were not respecting or appropriating,—so long as we were wrestling with them, we were really giving our strength to a special, rather than a general, business.

What has taken place is like the graduation of the churches into the wide world, into the common universal life. We are the first to graduate.

There remain among us a considerable number, laity and clergy, who are still Unitarians, in the old and limited sense. Shall the attitude of us who think we are among the newer order be one of superiority? How absurd! If we discern aright, we must see that the very needs of those among whom some of our best and dearest people have lived and labored make their own views to fit the conditions. We know teachers who are able, yet cannot teach boys calculus because the boys are only ready for the rudiments of algebra. They must be given what is fit. We cannot teach pure religion and universal to those spiritual children who have been suckled on creeds as yet for them by no means outworn. They must be taught what they are ready to receive. It is one thing in Atlanta, Georgia, to be a Unitarian, and another thing to be a Unitarian in Hartford, and still another to be a member of our Church in Boston. We must conform to the varying world to this extent, that our message must find a point of contact with people as we get them. A wise man will not be surprised to find a diversity of intellectual teaching among our people, an infinite variety of minds and stages of development, all over the world. He will hear of the almost if not quite orthodox, the conservative, the radical, the simple ethicist. What does this mean? It signifies the adaptation of each of us according to the needs of his environment. This must be done, or a man cannot be useful.

Far, then, from despairing, or deploring the seeming sectarian shortcomings of some of our brethren, let us rather believe that they have their classes which are not so near to the time of graduation as others among us may be. But they have the free spirit. They are on the way. They, chiefest of all, instead of being themselves backward, are held back by their work. They are losing their lives in order to save the lives of those to whom they minister. They descend to lower stages in order slowly to ascend to higher, leading their charges with them. They reach down, counting it all joy, in order that they may lift up. In the very spirit of Christ, they may say, "And I, if I be lifted up, will draw all men unto me."

Who can longer speak except in praise of the noble company who do the comparatively narrow, even sometimes bigoted, work of our faith? The specific task was, and yet is, absolutely necessary. Indeed, it might easily have been more sectarian, more bigoted, and been deserving of the praise of both men and angels. Certainly, those things that the Presbyterians, the Methodists, the Baptists, and the Episcopalians have peculiarly be-

lieved, they have also proudly, vigorously, even militantly believed. And they are neither poorer sects nor meaner members of the Church universal for the dominant passion and enterprise. Whatever you do, whatever you are, do it, be it, with all your soul.

Each age has its peculiar demands. If ours has been the specific function as indicated by Baron d'Estournelles de Constant, then let us thank God that our time has been so well served. If it is not as large a thing to have done as that which we are able to do today, it was the most necessary and indispensable thing at the time, without which the scheme entire would not now be ours to enjoy and press forward. Of course, we believe it was a marvelously great thing to do, and we are not vain-glorious in saying that nobody else was able or willing to do it.

Like the many paths that lead from the foot of a mountain to its summit, so have been the ways of the denominations in their pilgrimage to the heights. Each began at a different point, yet each has ever come nearer and nearer to all the others. They who have attained the crown of the mountain find the others also arriving; and find that the end has been the children of the Father sitting down together in what is the verisimilitude, at least, of the Kingdom of God. It means that while each has been faithful to his own way, his faithfulness has had its higher justification in moving toward, and striving for, oneness with all the rest.

Far from being a compromise, an approach by the members of one church to the members of another church, what has been going on has really been a departure by each denomination from all the other denominations, as such, and what is equally important, a departure from itself! We have been mutually approaching the high ground which none of us alone has occupied or could, indeed, occupy, but which we rejoice to occupy together.

What, now, are the causes so far as we may define them which have given us this dominant strain today in religion? We would say that the intellectual contribution has done the chiefest work. We do not mean pure scholarship or abstract truth, such as we have properly in our universities, but such productive scholarship as will give us more and better truth for living. We have driven out of court the superstitious nonsense that man is to deny the commandment to love the Lord with our minds as well as with our hearts and our strength. We have also been the chief advocates that this is a unitary world, and not a dualistic one, which filled our dogmas with such divisions as the secular and the sacred, nature and grace, heaven and earth, the divine and the human, the natural and the supernatural, the law and the gospel, the believer and the heathen. All these are forever done away, and a thousand more. The world is not divided against itself, except as men, nurtured in divisive creeds and practices, have divided it, arraying brother against brother.

We, because we learned of the one God, and the oneness of God, in nature, in human nature, have brought together in one belief, as one family, all the nations of the earth. We increase our knowledge of our brother, and with the increase find also our love for him increases. We have been making war unpopular throughout the world, for war, now we know, is nothing other than organized hatefulness. We have also urged industry in improving conditions in this our world, suiting our programs of useful work to our prayers of fervent words. We believe to labor is to pray, and to pray is to labor.

There is less of the saccharine sentimentalism in our churches about the sweet by and by and the beautiful isle of nowhere, than in our fathers' time, and more hard-headed doing of the word that requires brain, nerve, time, and money. People may be less pious than they were in the dear old yester-year, but I for one thank God for it, knowing about some of that piety, and knowing still better that which today the college man calls "pep," and less fortunate mortals call "punch," and all of us recognize as the power to get good things done forthwith. The deacon of our time may be inferior in the matter of a certain kind of religious meeting, but believe me, if I may use another figure of the highway, he "delivers the goods." And also do I know that the morals today are if anything better than the others' were. Certainly they are hardier.

What a tremendous gain, also, to be no longer futurists in religion,—as absurd as are the futurists in art. What queer and worse than useless stuff we used to hear about the Kingdom of Heaven, ever beyond the cemetery, definitely plotted out by the erudition of a solemn-faced doctrinaire, and promised to us on equally presumptuous grounds by him. And what temerity some of these unintentional misrepresentations had to inflict upon spiritual babes their dogmas about sacred and unsearchable things in the realm beyond, of which even Jesus Christ himself, with his supreme wisdom and marvelous life, gave us only careful and brief intimations. The separation of the two worlds, present and future, has always been unwarranted and false. The boundary is imaginary between the present and the future. These two are one. Heaven is not remote from the earth, in the ether, but begins, like the sky itself, right at the earth, where we plant our feet, where we live our lives in these houses of flesh.

As we are living now in the joy of present things, thanks to our contribution to religion, and have resolved to let today determine tomorrow, and not, as the futurists did, let tomorrow determine today, so we have appropriated the realities and thrown overboard the artificialities that once were in religion. Dreamers, book-worms, logicians, intellectual recluses,—these once made most dogmas; and not the men who were really out in the stream of life. All that is changed. The scientist remonstrated first, and then the ordinary thoughtful and honest person who lived more by common sense than by fits of emotion, and who was called a good moral man, but not religious, because he did not go to church; and finally, some braver churchmen than the rest saw they must get down to facts, and cease asking men to rely upon what they called faith as soon as something pronounced truth in religion seemed unreasonable. This is the key to the change from artificiality to reality: The facts of life, of things animate and inanimate, from the chemistry of the clod to the psychology of the aspiring human being, must determine any dogmas which shall endure.

No longer tolerating, then, either that religion which is all of the future, or that which was hedged about with weird and artificial doctrines, we came into the ever-living present, as we came into the stern but dependable field of realities. We came out of the sects, also, into the good world of God, where there are no clean and no unclean, no sheep and no goats, no elect and no non-elect, but where man is one, and one with all his fellows. We have made it as preposterous to ask if beliefs and practices in the churches are, let us say, Presbyterian, or Methodist, or Roman Catholic, or Jewish beliefs, as it is preposterous to ask if being honest belongs to one type of religious organization, or if giving a cup of cold water is denominational, or the support of a hospital sectarian, or the high regard for the people next door a work of some ecclesiastical specialist.

Now it is true there is a way of being broad and all-inclusive which is a deceit. It has been charged, for example, that with this catholicity of sympathy, this flood of feeling which rises high above all former sectarian embankments and forms a universal ocean of religion, we have lost all sense of the importance of discriminating intelligence. We have become enthusiasts undisciplined by the stern requirements of right thinking. That is the indictment made against such distinguished teachers of today as M. Bergson and Prof. Eucken, whose intuitions are spiritual, to be sure, but who are accused of leading their followers into a hazy, vague state of mind, where the disposition is fine enough but the ability to tell what it is all about is disappointing. It is the sort of thing by some persons called mysticism, which may be very well for the man himself who has it. But religion is nothing if not communicable in intelligible words. We must know as well as feel. When our saints of the present proceed to talk to their hearers in language as difficult of understanding as some of the spiritual rhapsodies of a George Fox or a Catharine of Genoa, men are too polite and too well-informed to say that it is all foolishness, but certainly it is not better for edifying men than foolishness. As we grow catholic in feeling let us also grow clear in statement of what we experience. Otherwise our religion as a force in the world will be futile. It must be harnessed, directed, made for some end. Only good, hard

thinking and plain speaking can accomplish this desired result. It is exactly in religion as it is in morals,—there is enough moral fervor, or dynamite, as Lowell called it, in the people of the world, to blow it up. But the lack of intelligence to know what is immoral in these complex social times, and to know how to attain moral results, is a sad commentary upon our backward and evil conditions. We may easily find evidences of all this in social, philanthropic, religious, business, and political bodies of men. The cry is to get together, and be one. But who can escape the feeling that it is nine parts good intention and one part good intelligence? So exceedingly little that will profit is done. And occasionally we are inconsistent.

Here, for example, is the cry against economic individualism. We are all rampant for coöperation. Yet we insist upon religious individualism. We want teamwork in readjusting, restoring equable conditions in making an economic living, in making things material, yet we assert our right of absolute separateness in making a religious life, in making things spiritual.

I sympathize with Dr. Bernard Iddings Bell, who pleads for consistency in this matter, though I cannot agree with him that Mr. Churchill's "Inside of the Cup" exemplifies the inconsistency. What that excellent novel does is this: It pleads for the freedom of the individual; but the freedom is not in encouragement of individualism, but is freedom rather from the tyrannous domination of a typical high business rascal and ecclesiastical czar. It is freedom from domineering individualism. The freedom which brings the poor and oppressed to a sense of their equality before God, as symbolized by their filling the pews of an ultra-fashionable church, is the last remove from individualism. It is the very heart of social unity. It is spiritual democracy in its most excellent way. There are, however, many alleged free churchmen, who like the dear Puritans of old, reserve all the freedom for themselves, and make all others bow the knee to them, or forever stand outside the pale of salvation. We do need a uniting dogmatic religion, as Dr. Bell suggests, which will stand against all clamor, but let us be sure the dogmas will endure.

What will such dogmas say? They will say only those things that are true of the race as a whole, that are "based upon the fundamental human law" which is dogmatic in that "the experience of the race is vastly more important than that of any individual or of any generation within it."

Surely all this sounds like what our fathers in the Unitarian Church have taught. Channing, Parker, Clarke, Hale, —what beside this was their message? And what are we of today, who follow in their train, trying to preach but the elemental truths of human life, always and everywhere, in its Godward aspiration, in its travail, in its joys, in its growth? Surely at this humble desk I never utter a word, however feeble it may be of itself, which is not filled with the intention, if not the intelligence, to make it as true one hundred years from now as it was a hundred, a thousand, yes, ten thousand years ago. Who are freer from idiosyncrasies than are we, in our avowal, at least? Who plead more earnestly the cause of social solidarity, the oneness of the whole of humanity? Sometimes we are said not to go to the heart of man's experience, and hence give the world a very poor, imperfect Gospel. Alas, too true. But of what churches may this report not be true? We do not claim to have found all the truth, we do not claim to know completely what is in man, much less in God. But how grievously he errs who complains that we seek less than to know the perfect mind and will of the Father. Professor Benjamin Wisner Bacon recently declared, for instance, that Unitarians "do not touch bottom," that they rely upon the ethical teachings of Jesus, and eschew what the ages have thought about Jesus,—the voluminous supplement to his teaching. As a matter of fact an old-standing charge against us has been that we have sought so diligently for what the ages have had to say not only about our Lord but about our own religious experiences, even before Christ, that we have been supposed to be indifferent to the Man of Nazareth. Moreover, it is not possible to do as Professor Bacon has done,—take the utterance of one of our number, though he be the renowned Dr. Charles W. Eliot, and thereby establish a charge against us. Whatever our frailties, they have never been

on the side of the individualism which permits an individual to speak for all of us. Besides, the doctrines of Dr. Eliot cannot adequately be appreciated unless we read his glowing testimony to the unifying power of service to mankind. We might easily cast aside all matters of belief—though I know to do so would make both life and action poorer—and plunge into the reasonable service of our time and our kind, and thereby redeem ourselves and the world. For this is the test that makes us feel secure. It is still true that "he that doeth the will shall know of the doctrine." Let a man be useful and he will not be a heretic! When the final summons comes, we shall probably not be asked, What have you believed, but, What have you done?

If, as we are now taught, the third stage of evolution has come, it is welcome, and good proof of the supremacy of service. We are told that physically man has ceased evolving any characteristics which have not been in the best men of the race for thousands of years. We are told also that mentally man is not ahead of the leaders of ancient Egypt, Greece, or Palestine, and his works do not eclipse theirs, in all essentials,—in literature, art, philosophy, theology, religious experience. The convolutions in man's brain have not markedly changed, if at all. The new era is to be found elsewhere. We are told that coöperatively man has just entered. He sees now for the first time that by working together he reduces economic waste, establishes cheerful communities, maintains equal rights in his state, and brings to pass peace and good will among all nations.

This is the grand fact of our time, the like of which the world has not seen till now. It is the glorious consummation of the working counsel of James, "Be ye doers of the word and not hearers only." It is the unspeakably precious attainment of the present era of mankind. It is the dominant strain today in religion.

Why I Am a Unitarian

By Rev. E. B. Backus,

Minister of the Unitarian Church, Lawrence, Kansas.

FREQUENTLY my statement that I am a Unitarian is met by the exclamation, "Oh, a Unitarian! Well, they are rapidly declining, are they not?" This query, which is already answered in the mind of the enquirer is usually followed by assertions intended to establish the contention involved in the question. These assertions are of two types; one, springing from an orthodox conception, regards the death of a religion which does not rest on a faith in the deity of Jesus and the infallibility of the Bible as inevitable; the other arising from the feeling that Unitarianism has leavened the whole of Protestantism and is responsible for the present position of Liberal Orthodoxy, says that we have now accomplished our purpose and ought in the economy of things cease to exist as a separate body. The first of these attempts to dispose of us through death from the poison of our own teachings is met with less and less frequency, and is destined to disappear altogether. Gradually we have seen the ideas to which Emerson gave expression in the Divinity School Address permeate whole sections of the religious life of our country; the religion of Channing and Parker is being preached from thousands of pulpits today outside the Unitarian Church. The second statement, that Unitarianism is destined to lose its identity because it has accomplished its purpose and is now being absorbed by its own product we can not meet in the same way. The strong institution that has come to the point of preaching a gospel akin to that which hangs over the door of our church, does undoubtedly diminish the strength and numerical significance of our undertaking, but by no means does away with the necessity of our existence. Even if the liberal orthodox churches should eventually subscribe to the whole of the theological system which has developed in the course of Unitarian history we could not be dispensed with. If the essence of our church were to be found in

the words of James Freeman Clarke in the form that we know as our faith,—the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever, it is quite conceivable that the time would come when as a mere matter of efficiency it would be best that we lose our identity in the larger stream embodying the same faith. But such is not the case. Unitarianism is by no means identical with a certain set of ideas, however admirable and rich they may be. That to which we owe our existence, and to which we must continue to look for our strength and virility is something that goes behind ideas, and that is the spirit of freedom. Not a mere tolerant freedom which says, "Oh, yes, you can believe anything you want if you will only come to church," but a freedom that is a conviction, a principle, a faith. I do not mean by this that we are seeking freedom as an end in itself; by no means. We demand it because it is the first requisite for a religion which can satisfy the changing needs of man; because it is essential to the achievement of the highest spiritual capacity of man. The moment that the doctrines of liberalism become those of orthodoxy they are on the way to become dogma, and are quite capable, even though they be all sweetness and light while they were heresy, of becoming as stultifying to the religious sensibilities as were ever the dogmas of the depravity of human nature and infant damnation. Beliefs, convictions, are wings; dogmas are fetters. It is the knowledge of this fact which makes us so jealous of our freedom. We know that freedom is to religion what the fresh air is to the blood. We crave as much as any a spiritually unified society; we aim at truth which justifies itself to all minds, but our method of seeking it is that of freedom and not of compulsion. "Where the spirit of the Lord is, there is liberty," aye, and where the spirit of liberty is there is the Lord!

How hard it is for the world to recognize the value of this principle of freedom? After many centuries of struggle she is beginning to grant her children an inadequate political freedom; in the world of thought she has made some strides in this direction, but in religion, the prime virtue continues to be that of conformity. We are so careful to hold fast to all that is good that we forget to prove all, and the result is that our "loyalty wraps itself around falsehood and sanctifies a mass of things indifferent." When the man who has felt the call of freedom and would throw off the dead weight of the past that his soul may be free to reach yet nobler heights, there at once goes up the cry that that which he calls freedom is naught but a license, and that having thrown over all law he is condemned to spiritual disintegration. Thrown over all law! Oh, if those who speak in this fashion should but for one day attempt to live under the law of freedom they would suddenly learn how petty and trifling are all those commandments by which they have hitherto set such great store. To live true to the law of freedom requires the highest of which any soul is capable, requires more than its present strength and compels it to put forth new powers. It is that we may gain this greater stature that we free ourselves from all the laws of the religious world which are laid upon us from without and place ourselves under the yet more tyrannical power of our own souls. This inner tyrant compels us to undertake tasks which we should never have thought of doing while we lived under the old law.

In 1854 a little band of people from New England left the settled life of the East for all the hardships of the frontier, in order that they might take up the challenge contained in the Kansas-Nebraska Bill and try to win Kansas to the abolitionist cause by giving it a free state population. That first little group determined on the present site of Lawrence as its home. The trials which followed, the history of that long struggle, the Quantrell raid with its attempt to wipe out the little free state settlement, a long period of pillaging and warfare ended only with the issue of the civil war, all these things are known much better to you than to me. A terrible price these men and women paid in order that they might secure freedom for a portion of their human brothers; the principle of freedom was worth more to them than security and ease, worth more than life itself.

How many times this little bit of his-

tory which makes Lawrence so important in the annals of our country has been repeated in the world of the spirit. These same men who were ready to give their lives for the freedom of their black brothers were the ones who founded this church in an endeavor to secure for the life of the spirit that same freedom which they demanded for the slaves of the South. How many times in the intellectual advance of man have scholars been forced for principle's sake to abandon the quiet of accepted knowledge and go off into the hardships of untried ways, beset by enemies, who, like the men of the South, were firmly convinced that the principles for which these pioneers of the intellectual world were toiling would work the destruction of mankind. How often has a Jesus, a Paul, a Luther, a Fox, a Parker, been crucified because, for the sake of principle, he has been forced to protest against the Gods of things as they are. They have been impelled for the sake of the freedom of the religious spirit within them to abandon the security of established religion that they might go forth and open up new fields. These men were all Unitarian, not in certain ideas which they held, but in the spirit which animated them and drove them forth to be pioneers in the spiritual world.

When the civil war was a thing of the past some of the men who had come to settle in Lawrence, and the sons of others moved farther west to win the prairies for advancing civilization. In the same way Unitarianism, animated as it is by the spirit of freedom, can not stop when it has opened up rich lands for others to cultivate and inhabit, but must press on to continue its pioneer work in yet other fields. The limited size of the world may some day call a halt to the leather-stocking type of man, but the realms of thought and spirit know no such boundaries; the possibilities of extending the frontier of knowledge and religion are unbounded. In the past the task of the pioneer in the world of religion has been taken almost exclusively by individual men who have grown up in the midst of formalism and have marched alone to new fields. There will always be this type of man who finds his soul oppressed by the ties that bind him and feels that he must be free from the conventions and stifling air of organized religion. We must expect that many of our leaders in the future will spring up in this same way, given to us by a reaction against the deadness of the law. The man who has felt the repression of institutionalism in religion finds it impossible to believe that any institution can be free from such limitations. Organizations are by their very nature conservative, and the man who feels himself compelled to break away from one is not inclined to put himself under another. It is impossible for him to conceive of an organization the basis of which is a denial of the very limits usually regarded as essential to success. But such an organization is the Unitarian Church. It exists to offer fellowship to the men and women of the free spirit who can no longer endure the old forms and statements which bind the spirit and yearn for the freedom which alone can give the soul of man an opportunity to achieve its fullest possible development. How can such an institution fail to bring satisfaction to those who, filled with its spirit, find stimulation in the companionship of others animated by a like purpose? How can it fail to produce leaders of the spiritual world? And above all, how can it fail to have the support of all who believe in its ideals? What a tremendous power in the life of the world would be an organization which commanded the loyalty and effort of all who believe in freedom as necessary to the growth of the spirit.

Often Unitarians are accused of doing a purely destructive work and of having no gospel to replace that which they would tear down. This criticism is without foundation, and arises only from a lack of knowledge of the true nature of our movement. Naturally the pioneer has to spend much of his time in cutting away the brush, clearing the land, disposing of the enemies of civilization; but all the time he is disclosing possibilities and realities which are to be the wealth of future generations. Likewise the Unitarian has had to spend much of his time in clearing away the barriers which have stood between man and God, between man and himself; we have had to destroy dogmas and forms which were like beasts of the forest preying on man and threatening his religious life. But all the time

we have been working to bring to light for our own use and for those who shall come after us the untold wealth of the human spirit. We need by no means be ashamed of this part of our task; it is as essential to the best life of the spirit as are the structures which are to be built on the ground thus cleared. Heretofore our pioneer work has concerned itself largely with the intellectual formulation of our position and has won for us the name of being cold and rational to the point of missing deeper values. Without doubt there has been some justice in this criticism, but we have never been as cold as outsiders have conjectured. Our hymns alone are proof enough of the inherent warmth of feeling bound up in our movement. Now we are on the highway to show that there is in the Unitarian position a full religious satisfaction of human needs. We are beginning to make use of the freedom which we have won to arrive at a richer and fuller interpretation of life. We are attempting to do what a Russian friend who has translated much of our literature into his native language asks of us in the following words: "Unitarianism has in the past rendered humanity so enormous a service toward the unification of religion by liberating universal truth from the net of irrational and mutually antagonistic superstitions it was entangled in, that one naturally longs to see Unitarianism in the future render in the domain of feeling the same service it has hitherto rendered in the sphere of reason, by participation in the leveling of all those egotistical barriers which prevent men from behaving towards other men as the children of one Heavenly Father inevitably would if only they did indeed realize the brotherhood which unites them." Nearly the same thing Professor Eucken asked of us in a conversation which I had with him just before leaving Jena. The future, he said, is with the Liberals, because they are free and can change; but in order to make themselves worthy of their inheritance they must go deeper than they have in the past. Their criticisms have been keen but they have not offered the interpretation of the deepest facts of life, which alone bring satisfaction. Orthodoxy with all its errors and limitations has done this much more fully; but now liberalism has gone beyond the point where it is concerned with externals and in its future development should offer us a fuller spiritual life than the world has yet known. This is the direction which we are now to take in our Unitarian movement. It is pioneer work as much as before, still a searching, an endless striving animated by the same spirit of freedom which has characterized our previous endeavors, but our energies directed into lines that seem destined to bring us increasing satisfaction.

Occasionally I hear someone who has just ventured to leave the shelter of the beliefs which have been his since childhood sigh for the certainty of the old home; he exclaims "How fortunate are those who are still firm in the faith, and have the peace of assurance." Personally I don't believe that such is the case. There may be souls which could not exist apart from the certainty of dogmas, but they are like birds that never learn to fly; they may think how comfortable it is in the nest, how secure, but they know not the joy of sailing through the air, of seeing the wide sweeping plain, the rushing waters, or the towering mountains. Many of them would be better off if they were pushed out of the nest and made to fly. How much more does a man gain by being independent and standing on his own feet than he loses in the protection of tryanny! In every part of our life except religion we have recognized the value of independence and insist that man should think for himself, but as soon as we come to religion the cry is for authority, authority! Yet when we look at history we find that the very men who have done most for the growth of religion were those who knew no authority save the inner law of self, they who have been the pioneers are the only ones to be valued later. I grant that it is a perilous undertaking to launch out on this sea of freedom, but it is one that is full of exhilaration, one that infuses strength into the spirit of man. The hardships are usually overestimated and the rewards lost sight of by the timorous souls that cling to the haven of assured beliefs. They do not realize how much of the past they can take with them on their voyage. It is only the dead weight that encumbers which is left behind. In the

experiences of past ages we have charts which point out many of the dangerous rocks and indicate many a route that leads to happiness. In your own soul you have a compass which shall guide you to riches to which no other pilot could conduct you. You are captain and master of your ship, you may take advice from others who have sailed the seas before you, but the success and prosperity of your voyage depends upon your independent thinking and action. No one can prepare you to meet all the problems which you will have to face, and it is only as you have faith in yourself and stand squarely upon your own feet that you can succeed,—that you can reach satisfaction.

I am a Unitarian because I am a seeker after reality, because my soul "thirsteth after God." I am a Unitarian because I am a mystic, because there cries out within me a voice calling for food which shall satisfy that same eternal want which sent Jesus of Nazareth apart from his companions to pray, that same want which carried the profound philosopher Plotinus beyond his logic to a sense of complete union with the soul of all that is. I am a Unitarian because I find in it a religion which demands of me more than my present self can give and is seeking ever to pull me up unto itself, because it seeks to open my every channel so that my life may flow out to all that is and all that is may flow into me; because it makes me to know God by being God. I am the minister of a Unitarian Church because the intensity of these needs in my own life has convinced me that the imperative of meeting those needs is first in all lives, and that any satisfaction which I might find in my own search would be but fragmentary were it not made the means of helping others to a satisfaction of the same wants.

The Unitarian Name in the West

By Rev. R. S. Loring.

ONE of the most valuable assets in our missionary work in the West is our name "Unitarian." It at once draws to us those who dare take a frank, open, bold position in religion. Better yet, it saves us from being weakened and made "soft and easy" through the presence of numbers of persons to whom liberalism means a spineless and jelly-fish indifference in regard to religious thought, instead of a definite, modern, and progressive position.

During my ten years experience in the West I once met a politician in Minnesota who said he wished the local Unitarian Church called itself something else; but I have never met in the courageous middle West any man or woman, who was both brave and honest, who objected to the name. With us it is only those who are too timid to come out into the open in religion, or who, because of business or political policy, wish to cloak their radical faith under some vague and meaningless name, who have any complaints to make. It is difficult to see how we would gain anything by abandoning our outspoken and courageous denominational policy, and trying to build up on a new platform of timidity, of haziness, of "liberal orthodox" vagueness, of disrespect for our liberal religious ancestors.

The property of the church at Iowa City is held in trust for it by the Iowa State Unitarian Conference. A few years ago the question came up at a meeting of the trustees of this conference as to what conditions should be put into the trust deed. From what was then said I judge that many years ago there were some ministers in our middle west churches who felt that timidity, or even that shame, in regard to the Unitarian name, which seems now to be found among some New England Unitarians. But one of the ministers, who had been most successful in western missionary work, said that her exerience had shown that the minister who tried to avoid the Unitarian name had rarely, if ever, been of any permanent service to our churches. It was unanimously voted that the trust deed require that the minister of the church should always be a Universalist or a Unitarian, and that the church should always call itself the First Unitarian Society of Iowa City, Iowa. This is the only time I ever heard the subject officially mentioned within the limits of the Western Conference. The figures

now given every year at the Western Conference meetings show our churches are too busy reporting steady gains in membership to be worried about the name they happen to bear.

It is a great advantage to us in appealing to those to whom our church is somewhat strange to have a name which has strong historical connections, and which such persons have often met in reading the biography of prominent Americans. In reading the numbers of the *Christian Examiner* published before 1825 one cannot find the slightest trace of any objection to the name Unitarian on the part of our religious forefathers. They strongly objected to being called "Socinians," or "Deists," or to having their thought described as "Naturalism"; but seemed to glory in the name Unitarian, and to bring it in frequently and even unnecessarily as the proper description for their faith. They early recognized that its historical associations were of great value. Thus in 1821 we read in this magazine: "In almost all places in which Unitarianism originally gained a footing, it has retained a possession to the present time. Let the truth be known, and there is no sect which has so much reason to be proud of their history. In every age numbers of their persuasion have been pre-eminent for their talents and learning and virtues. They have always too, as a sect, been before their age as the asserters and defenders of civil and religious liberty. As a sect, too, there is none whose history, from its very commencement, has been so seldom disgraced by acts of bigotry and intolerance, or by the excess of superstition and fanaticism. All this a just history of Unitarians would prove beyond the possibility of contradiction." To which proud statements, I believe, the great majority of workers in our western churches would heartily agree.

Our Readers' Forum

September 10, 1914.

EDITOR THE UNITARIAN ADVANCE:

After reading the editorial in the current issue of THE UNITARIAN ADVANCE (September, page 5), I offer to the Commission on Change of Denominational Name, the name *"Church of The Future."*

This has the following advantages:

(1) It has not incubus of past sectarian divisions or doctrinal emphases.

(2) It has breadth, elasticity and inclusiveness, like the "Religion of the Future" outlined by President Chas. W. Eliot. Our church has always kept ahead of its generation.

(3) It has challenge, hope, and inspiration.

(4) Both conservative and radical wings of the church can accept it.

(5) It is sufficiently definite, for social definition comes from the average character or "mode" of a group, rather than from the name. A new name would soon acquire content and distinctiveness according to the works of those using it.

Individuals in our churches might then call themselves Unitarians, agnostics, pragmatists, futurists, liberals, or what you will. The name Unitarian might be retained as a secondary title of the congregation's. If not used as a denominational name, "The Church of the Future" would certainly be a better name for a local edifice than many of those now in use.

Yours very truly,

THOMAS D. ELIOT.

THE UNITARIAN NAME.

EDITOR THE UNITARIAN ADVANCE:

The name Unitarian is not understood at all in the west outside of large cities where our churches are, and not perfectly even there. It does not suggest in its form and derivation the faith in one person only in the godhead. But it seems to mean United Arians; which last word is a sort of the logical chestnut which not all ministers even comprehend. Our church has outgrown the views of Arius. To those who say that our name means those who believe in One god, I say that the orthodox declare that they are for one God; and so there is confusion. Several other religions of the world are for One God; but they are far from being like us, as Spiritualists, Deists, Jews, Mohammedans and others. But *Liberal Christian* confines the religion to

the teachings of Christ liberally construed. Here is no chance to charge us with "denying Christ." It does not say whether Jesus is God or Man; because we do not consider that necessary to argue over. Jesus taught One God, the Father, and said to pray to him. In the parables of Prodigal Son and The Unforgiving Debtor Jesus taught that God forgives sin fully and freely without *payment* of any kind, hence no sacrifice; but only confession and repentance on the sinner's part. All people know about Christianity and there let us start.

REV. N. H. BLACKMER.

Monowi, Neb.

EFFICIENCY.

BY EVERETT DEAN MARTIN.

THINGS are not accomplished by magic in this world. You may get along for a little while on luck and bluff, but sometime you will have to liquidate. Life will put up to you the question, "What sort of a man are you?" And you must answer it, not with words or borrowed formulas, not merely by keeping up appearances, but with an unspoken "yes" or "no" in your inmost self.

You can not evade nor equivocate. And woe unto you if in that hour your eye wavers or your tongue stammers, for your answer is the measure of you; you are pronouncing judgment upon yourself—as every mother's son of us must—the only judgment there is.

The biggest question in this life is: What can you will? And though you speak with the tongues of men and of angels and have not efficiency, you are nothing.

The test of efficiency is the ability to meet an unexpected situation. Any old plug can follow the beaten road. Many people are only high class trained animals. They perform the proper stunt at the expected moment, just as a trained dog goes through his tricks in a vaudeville show. They are creatures of habit and training. They have learned a profession or a trade only so that they will always act in a certain way on a given occasion.

Efficient people are original. They know when an exception to the rules occurs. They can tell a new thing when they see it, and they can meet it in the new way which it demands. They are able to think out something for themselves and do something on their own responsibility.

This is what employers mean when they say they want young men who are capable of taking responsibility. They are always looking for a man, a live one, not an automaton. They want a man who can go and do a thing. If such a man finds one door closed he will try another. He uses his brains; he is not afraid to make decisions and stake his personality on them.

The story is told that once among the Romans it was the rule never to set out upon a military campaign unless the sacred chickens, by eating on a certain occasion, showed that the gods were propitious. The great Scipio had his army all equipped and ready to sail for Carthage—and the chickens had no appetite. Opportunity was brief; the wind was favorable. Scipio did not wait till the dear chickens felt hungry. He threw them into the sea and said: "If they won't eat, then let them drink." And he went and defeated the Carthaginians. He dared to make a new rule and stake his chances upon it.

Efficiency gets results, and they talk about it afterwards.

THE RISEN LIFE.

Are you looking backward over the centuries at an ancient tomb for the Risen Life? The words have a stronger and more strengthening significance than that. The risen life that should mean most to you is your own life, risen each morning from its tomb of ignorance and sin and prejudice into the larger life of the child of God. What avails it if the Nazarene should have risen from the dead twenty centuries ago if you, today, are held captive in the soul-sepulchre of sin and selfishness? I say unto you, "Arise from the dead" into the risen life of love and service!

THE INEXORABLE LAWS.

We must sooner or later discover the existence and complete dominance of inexorable laws in the realm of spiritual life. The natural world, so called, is not more under the domain of law than is the spiritual. As a matter of fact, the two realms are one and the same, and the law that is manifest in the one is also dominant in the other. In so far as your religion is based upon the cognizance of law, is it in accord with the highest wisdom. If you are relying upon any supernatural suspension of law by the mercy of God, you will some day have reason to regret your mistake.

The Modern Church and the Social Question

CONDUCTED BY REV. JOHN HAYNES HOLMES.

WAR!

THE week ending August 4th last, which saw the sudden precipitation of Europe into "the grievousness of war" as into the seething crater of a volcano, was undoubtedly the most awful period of time through which men have ever lived in the whole history of the world—"the most fateful," says the judicious editor of *Current Opinion* "since the records of mankind began to be kept!" To many people, undoubtedly, it was simply a week of unprecedented excitement. To others, more gifted with foresight and imagination, it was terrifying to the point of physical and spiritual exhaustion. To still others, these momentous days were predominantly ones of agonizing disillusionment. This last was certainly my own most constant state of mind, although overwhelming emotions pressed so thick and fast upon me that it was sometimes difficult to tell which one was uppermost. For ten years, now, I have been preaching optimism on this question of international war. It has been not merely my hope but my conviction, based on what has seemed to me to be conclusive evidence, that the cause of peace was in our time marching rapidly on to a sure and speedy triumph. In the establishment of the Hague Tribunal, in the various Hague conferences, in the many peace treaties negotiated and signed in recent years, in the various of our day and generation—in all these the progressing internationalization of culture, financial credit, and commercial advantage, in the convincing demonstrations of the self-destructive character of modern war associated with the names of Bloch, Norman Angell and David Starr Jordan, in the growing power and extent of the international labor movement, above all in the new social idealism which is so uniquely characteristic of our day and generation—in all these things I have seen signs and portents of the dawn of that glad day, when the war-drums will

> ". . . throb no longer and the battleflags be furled,
> In the Parliament of Man, the Federation of the world"—

beside which the heavy clouds of stupendous armaments, Balkan outbreaks, and Mexican revolutions, appeared to be as nothing. I remember distinctly giving it as my opinion, in a sermon preached at the conclusion of the conflict between Russia and Japan, that the Portsmouth Treaty marked the close of the last great war of history! A collapse of militarism, like the collapse of feudalism, has seemed to me, since that historic event, to be every moment imminent. And now, behold, with a suddenness which stuns the mind and fills the heart with terror, there sweeps down upon us the most awful cataclysm of fire and sword that the world has ever known! As I saw nation after nation plunge into the flaming conflict in early August, and at last after days of such emotional distress as I have never felt before and hope never to feel again, beheld England gave the word which launched her ships into the storm, it literally seemed as though everything in which I had ever believed or trusted was finally swept away. What hope, what faith, what idea, what ideal, was left, to which I could cling in this great flood of agony? Was not civilization a farce, that it availed nothing at this hour? Was not religion a "vanity of vanities," that it was impotent to still the devouring passions raging through the world? Was not God a lie, the soul a mockery, and all the great realm of spiritual reality, of which the prophets and philosophers have told us in every age, such things "as dreams are made of," that savagery should in an instant sow the winds of heaven with ruin?

Such was my feeling at the first! And such is my feeling now and again today, as I read of the slaughter of armies, the burning of cities, the flight of refugees—the whole great tide of human agony which is hourly mounting higher upon the blasted plains of western France and eastern Prussia. But more and more, on the other hand, also, I find myself undergoing the great reaction from despair to faith, and little by little attaining to the conviction that peace is at hand after all,

and that what we see in this final agony of blood and iron is but the terrible spectacle of the devil of militarism rending its way out of the stricken body of humanity. For, where could the peace movement find a final and unanswerable demonstration of its gospel save in such a war as this? How could the theories of Angell and Jordan ever be transformed into facts save by this stern process of practical experimentation? How could the delusive doctrine of armaments as a prevention of war be more thoroughly discredited than by this universal conflict of armed nations? How could the democracy of the labor movement move more swiftly and surely to its goal than by this bloody pathway of mad autocracy? How could religion present war more effectively as another and greater "sum of all villainies" than by this method of example? When will the Hague Tribunal ever appear more transcendently beautiful, and the way of peace more supremely wise and just, than at that happy moment when the exhausted combatants lay down their shattered arms and call a truce to strife? Had not the modern world, in the last analysis, with its unnatural combination of Christian gospel and pagan armament, of peace ideals and war realities, attempted an impossible solution of international relationships? Was it not become "the house divided against itself which cannot stand?" Will it not be the judgment of history, in after years, that the monstrous sin of militarism had made this conflict of 1914 as "irrepressible" as the equally monstrous sin of slavery made "irrepressible" the civil conflict of 1861? And in the light of this forecast, have we not good reason for believing that the present struggle in Europe, like the earlier struggle in America, will end by destroying forever the evil which gave it birth?

Such at least is the hope which I am cherishing at this dread hour of storm and stress. I may be ludicrously mistaken in this surmise, of course. Ten years hence my feeling that this war will mark the final triumph of peace may prove to be as far from the truth of things as my prophecy ten years ago in regard to the Russian-Japanese conflict. We have heard much in recent times of the Slav peril on the eastern borders of Europe, and of the danger impending to western civilization from the mysterious hordes of awakening Mongols in the river-basins of China; and it is not at all beyond the range of reasonable probability that these clouds upon the horizon, now no larger than a man's hand, will some day generate a tempest beside which the present storm is but a passing flurry. But I for one cannot believe that, at this late day of human development, man's mind is so feeble an instrument of his will, and his moral sense so helpless a captive to his prejudices and suspicions, that he will not find or make a way of using this greatest and most terrible of all wars to put an end to war. It cannot be that the unnumbered thousands now rotting upon the battlefields of Belgium and France, will die in vain. It must be that, as Mr. H. G. Well's forecasts with true prophetic genius in his most recent novel,* the war of the nations will end in a "world set free" of its last and greatest curse. When the battles are done and the fires are once more cold, when kings have fallen and emperors have fled to exile, when the last field has been wasted, the last city burned, the last soldier murdered, and the last child starved to death —will not the humbled statesmen of the world gather about the counsel board in some far city, as Wells's statesmen gathered on the quiet mountain height of Switzerland, and there "highly resolve" and practically provide that never again in the future shall "nation lift up sword against nation, neither shall they learn war any more!" It seems ridiculous that abiding peace could not have been gained by ways of peace! It seems a terrific indictment of human reason and sentiment that such a boon must be bought at so great a price! It seems as though, after unnumbered centuries of experience, the wit of man would have found some other method of welding evil into good than by heating it in the fire of passion, beating it on the anvil of disaster, and tempering it in the waters of affliction. But still is it true today, as in 1865, that "The Almighty has his own purposes." The solemn words of Lincoln, in his Second Inaugural Address, are as applicable to the war of the nations as to the war of the states. " 'Woe

*See *The World Set Free*, a marvelous prevision of what is now transpiring, and what *may* transpire hereafter.

unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offences come.' If we shall suppose that (militarism) is one of those offences which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to (the nations of Europe) this terrible war as the woe due to those by whom the offences came, shall we discern therein any departure from those divine attributes which the believers in a loving God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth . . . of unrequited toil shall be sunk, and until every drop of blood drawn with the sword (of yesterday) shall be paid by another drawn with the sword (of today), as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

This war, therefore, we may hope, is not in vain. But not enough is it to hope! For many a fair vision of the trusting soul has been ingloriously defeated by some accident of fortune, some weakness of human will, or some folly of worldly wisdom. Our hope must be transfigured into purpose. What is now but a reasonable probability must be made a moral certainty. In the lurid light of what is now transpiring across the seas, we must organize ourselves into such a peace movement as humanity has never seen before, and drive forever from men's minds the pernicious idea of war. Never was there such an opportunity to kill the superstition of armaments—never such a chance to show the horrors and the futilities of war—never such a time to preach the beauty of peace and the wisdom of brotherhood! Already, as a perfect demonstration that the peace propaganda of the last one hundred years and especially of the last decade, has been anything but vain, we see this war greeted with such a universal cry of horror, disgust, and condemnation as has never before assailed the ears of the warlords of the world. No man is proud of what is being done! No king or chancellery of Europe has been willing to accept responsibility for the conflict. The tinsel glitter, the sham splendor, the mock heroics of war and all the things of war, no longer work their cruel fascination on the souls of men. We know today, what Lowell told us long ago in his *Bigelow Papers,* that war is simply another name for murder, and we shall know this even better tomorrow than we know it today. Hour after hour we shall read of the dead and the dying, the helpless and forlorn, and hour after hour we shall learn to hate this monstrous thing with a greater and deeper hatred. And it is this waxing revulsion of human feeling which must be caught up, trained, instructed, directed, and at last welded into such a mighty thunderbolt of public sentiment, that no king or statesman long will dare, like another Ajax, to defy its withering blast. Here is the call of the hour! Here is the duty of the day! Everything else must for the moment be forgotten! Every other task of human enlightenment and regeneration be postponed. We must fight war and the ideas of war with singleness of purpose, unyielding tenacity of will, consuming fires of passion, and all the unsparing and uncompromising fanaticisms of zeal. Every man who has a pen must wield it to this end. Every man who has a voice must lift it for this cause. Statesman and poet, journalist and teacher, minister and reformer—all must become as crusaders battling for a holy sepulchre. And lo! the hope which we cherish in these black days shall come to pass.

H. G. Wells, writing with the very life-blood of his more than patriot heart, has well summed up the supreme lesson of the hour. "The ultimate purpose of this war," he says in the *London Daily News,* "is propaganda—the destruction of certain beliefs and the creation of others. It is to this propaganda that reasonable men must address themselves . . . By a propaganda of books, newspaper articles, leaflets and tracts in English, French, German, Dutch, Swedish, Norwegian, Italian, Chinese, Japanese,* we should spread this idea, repeat this idea and impose this idea upon the war—*the idea that this war must end war!* . . . There is no meaning in the Christian who is not now a propa-

*See Wells's fascinating description of what this propaganda might be in his *Passionate Friends.*

gandist for peace—who is not now also a politician. For we need not only to call for peace, but to seek and show and organize the ways of peace . . . Thought, speech, persuasion—an incessant appeal for clean intentions and clear statements for the dispelling of suspicion and the abandonment of secrecy and trickery—there is work for every man who writes or talks and has the slightest influence upon another creature."

And if this work be done, shall we not indeed see in the end, when all the agony of destruction and reconstruction is passed and gone, that, as Wells puts it in mystic vision, "This monstrous conflict—the slaughter, famine, confusion, panic and hatred and lying pride—it, all of it, is real only in the darkness of the mind. At the coming of understanding it will vanish as some dreams vanish at waking."

AMERICA'S ATTITUDE TOWARD EUROPE'S WAR.

THE *Congregationalist* presents in the editorial column of a recent issue this admirable statement of its attitude regarding the European war, which may well express, we believe, the better American sentiment:

We believe in the fatherhood of God and the brotherhood of men of all nations.

We believe that the gospel of peace on earth and good will among men brings the best development of national life, and the only sure guaranty of international safety and justice.

We believe that Christian civilization has not failed in Europe or in any land, but that rulers betraying Christianity have maintained pagan governments which now approach their doom.

We believe that the United States has taken a wise and Christian course in maintaining neutrality, that American influence should be in behalf of early and righteous peace, while rendering liberal aid to those who are the victims of the war.

We believe that the condemnation of the world should be declared against broken treaties and violated rights of neutral nations and against all cruelty and wickedness inflicted on innocent people, of which any one may be proved guilty, but that we should not pronounce judgment at this time against any man or nation as responsible for the war. All nations have sinned that have made such a war possible by fostering greed and hate, and by colossal preparations to commit wholesale slaughter and destruction.

We believe that we of America should make the United States truly a Christian nation, that in our cosmopolitan citizenship we should constantly create and conserve the spirit of interracial brotherhood, solidarity and democracy—loving one another, serving one another.

We believe that today America has the opportunity to lead and serve the world in righteousness.

We press forward most earnestly to work and prayer and preparation for the abolition of war by the establishment of international tribunals through which all nations shall be pledged to secure justice without recourse to arms, striving as never before to upbuild the Kingdom of the Prince of Peace.

RESPONSIBILITY FOR THE TRUTH.

"Hateful to me, even as the portals of Hades, is he who hides one thing in his heart and speaks another."—Iliad, Bk. 9.

The body instinctively responds to the law of self preservaation. When food is needed, we are hungry. When the conditions of the body's existence are violated, we are pained, and we suffer. The body can, however, be accustomed to a certain amount of abuse, which in time goes unnoticed, but for which in the end, the penalty must be paid.

The sense of responsibility is akin to the law of self-preservation. It is the demand of the soul for the maintenance of its own integrity. As the body demands food for its life, so the soul demands that the laws of its being be observed. When they are violated, we feel an inner pain, sometimes an acute suffering. If the violation continues, the soul becomes hardened, and suffering ceases. The feeling of anguish and remorse is the soul's protest again the violation of its integrity. As the body grows by the observance of the laws of its growth, so also does the soul of man rise to higher and broader sense of its power and significance. Responsibility is the basilar law of the spiritual life. Responsibility assumed brings a corresponding quickening of moral and spiritual fibre. Responsibility denied means a corresponding shrivelling and weakening.

The highest form of responsibility is that which man feels for the truth. To search after the facts, and to discover their relationship to the life of man, is the great adventure of the soul. Having found them, the soul intuitively calls for their expression, even as the body calls for food. To hide the facts, to conceal them, to pervert them, is to deny the law of responsibility; in fact, it is to deny one's own self.

The great trouble with organized religion today lies in the fact that men are on every hand denying the law of responsibility. What they admit to their own minds, and often to their inner circle of friends, they dare not proclaim to the world by word and deed. They thus miss the most powerful and illuminating stimulus that can come to any human soul. They deny the "word of God," and by so doing deny themselves. The fundamental religious message today is that men should bear the responsibility to its fullness that knowledge places upon them. ARTHUR L. WEATHERLY.

PRESIDENT ELIOT'S STATEMENT.

The September issue of THE UNITARIAN ADVANCE contained an article announcing President Eliot's appointment of a commission on a new denominational name. A blunder in proofreading destroyed the meaning of the most important part of his statement, which should read as follows:

"Several gentlemen to whom I made application felt obliged to decline to serve.

"It will be at once perceived that this is a thoroughly representative commission. It represents all parts of the country, all types of mind in our body, our various official organizations, and the best character and wisdom of our communion. Some are veterans in the service of our cause, and others belong to the younger generations. While different points of view are represented, I have consciously and intentionally made this commission to consist chiefly of persons who have private'y or publicly expressed their interest and sympathy in the proposal to discover 'a name more expressive of the actual purpose of our demonstration than the name "Unitarian."' I am not, indeed, acquainted with the predisposition of several of the members, knowing only that they will approach this subject with the desire to recommend whatever may appear to be just, expedient, and wise; but, so far as I am aware of the predilections of these ladies and gentlemen, I believe that most of them are in sympathy with the ideas expressed by the secretary of the Association in his Annual Report. I have adopted this course because it is well known that I have some decided opinions of my own about this proposal, and that while my mind is open to any judicious suggestion or recommendation, I cannot now be counted among those who see any adequate reason for troubling ourselves with such a discussion. At the proper time and place I shall doubtless have opportunity to express my views on this subject. In the meanwhile, as I do not wish my own convictions or prejudices to count for more than their just influence, I have intentionally made the majority of the commission to consist of persons who are believed to favor a course of action which does not at this time command my own sympathy or support."

A DREAM.

I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth;
I dreamed that it was the new City of Friends;
Nothing was greater there than the quality of robust love—it led the rest:
It was seen every hour in the actions of the men of that city, and in all their looks and words. —*Walt Whitman.*

THE NUMBER OF THE HYMN.

There is a London vicar, we give the story on the authority of our contemporary, *Christian Life* who likes to have a hymn sung at family prayers. In order to interest his servants he allows them to choose the hymns. One day his wife complimented the cook on her selection: "What a nice hymn you chose!" "Yes, mum," she replied, "it's the number of my perliceman."

A traveling salesman died very suddenly in Kalamazoo. His relatives telegraphed the florist to make a wreath; the ribbon shou'd be extra wide, with the inscription, "Rest in Peace," on both sides, and if there is room, "We Shall Meet in Heaven."

The florist was out of town and his new assistant handled the job. It was a startling floral piece which turned up at the funeral. The ribbon was extra wide and bore the inscription, "Rest in Peace on Both Sides, and if There is Room We Shall Meet in Heaven." —*The Congregationalist and Christian World.*

HAS YOUR church a good medium sized pipe-organ for sale? If so we would like to know the kind, condition and price of it. Let us hear from you.

W. P. HARDING
President of the Unitarian Church of
ATLANTA, GA.
48 PARK AVENUE

WESTERN CONFERENCE NEWS.

Iowa State Meeting.

The Universalists and Unitarians of Iowa will meet this year in joint session with the First Universalist Church of Cedar Rapids, October 6th-9th. The program is as follows:

Tuesday, October 6th.

5:00 p. m.—Meeting of the Trustees of The Iowa Unitarian Conference—Library Hall. Meeting of the Trustees of the Iowa Universalist Convention—First Universalist Church.

7:30 p. m.—Opening of The Iowa Universalist Convention. Appointment of Sessional Committees.

7:45 p. m.—Opening of The Iowa Unitarian Conference. Appointment of Sessional Committees.

8:00 p. m.—Joint Session. Welcome to the Conventions—Dr. Joseph F. Newton, Cedar Rapids. Address—Rev. Jenkin Lloyd Jones, Chicago.

Wednesday, October 7th.

9:00 a. m.—Joint Devotional Service, led by Rev. Eleanor E. Gordon, Des Moines.

9:15 a. m.—Business Session of The Iowa Unitarian Conference. Official Reports: Secretary, Treasurer, Field Agent.

9:15 a. m.—Business Session of the Iowa Universalist Convention. Report of Credentials Committee. Minutes of Preceding Session. Official Reports: Treasurer, Executive Committee, Fellowship Committee.

11:30 a. m.—Joint Session. Occasional Sermon of The Iowa Universalist Convention—"Our Message," by Rev. Frank W. Miller, State Superintendent, Osage. Communion Service, conducted by Rev. R. D. Van Tassel, Sioux City; Rev. Effie McCollum Jones, Waterloo.

12:30 p. m.—Dinner.

2:00 p. m.—Business Session of The Iowa Unitarian Conference. Continuation of Business. "The Proposed Change in the Work of the W. U. C.," Rev. E. C. Smith, Secretary Western Unitarian Conference, Chicago. Paper—"Our State Missionary Work," Mr. Henry H. Griffiths, Des Moines. Discussion, led by Rev. Gustave H. Zastrow.

2:00 p. m.—Business Session of The Iowa Universalist Convention. Report of State Superintendent. Discussion.

3:30 p. m.—Joint Session. Address—"New Testament Ethics," Rev. Everett Dean Martin, Des Moines. Discussion, led by Rev. Laura B. Galer, Mt. Pleasant.

6:30 p. m.—Fellowship Supper, Commercial Club, followed by Fellowship Hour, Mr. J. M. Grimm, Cedar Rapids, presiding. Five-Minute Speeches by: Rev. C. A. Polson, Boone; Rev. Eleanor E. Gordon, Des Moines; Rev. Jenkin Lloyd Jones, Chicago; Rev. W. H. McGlauflin, D. D., Chicago.

Thursday, October 8th.

9:00 a. m.—Joint Session. Devotional Service, led by Rev. Thomas S. Pierce, Perry.

9:15 a. m.—Joint Session. Reports from local churches, followed by general discussion. Address—"Approved Methods of Promoting Church Efficiency," Rev. H. L. Haywood, Webster City. Address, Dr. Franklin J. Drake, Galesburg, Illinois.

12:30 p. m.—Dinner.

2:00 p. m.—Meeting of the Unitarian Women's Alliance.

2:00 p. m.—Meeting of the Iowa Women's Universalist Missionary Association. Business. Election of Officers.

3:30 p. m.—Joint Sunday School Session.

4:30 p. m.—Automobile Sight-Seeing Trip for Convention Guests, Starting from the Church.

6:15 p. m.—Supper.

7:30 p. m.—Joint Session. Address—"The Religion of Democracy," Rev. Arthur L. Weatherly, Lincoln, Neb. Address—"Our Faith and Our Field," Rev. W. H. McGlauflin, D. D., General Superintendent Universalist Church. Collection for the Universalist Gunn Ministerial Relief Fund.

Friday, October 9th.

9:00 a. m.—Joint Devotional Service, led by Rev. W. E. Leavitt, Mt. Pleasant.

9:15 a. m.—Meeting of Unitarian Young People and Organization.

9:15 a. m.—Meeting of Universalist Young People's Christian Union. Business: Reports; Election of Officers. Report of National Y. P. C. U. Convention, Mrs. Merle S. Platt, State Secretary, Waterloo. Addresses by Representatives of Local Unions.

11:30 a. m.—Joint Session. Address—"Institutionalized Advice," Dr. C. M. Perry, Iowa City.

12:15 a. m.—Dinner.

1:30 p. m.—Closing Business Session of The Iowa Unitarian Conference. Reports of Committees. Election of Officers and Trustees. Adjournment.

1:30 p. m.—Closing Business Session of The Iowa Universalist Convention. Report of Nomination Committee. Election of Officers. Final Committee Reports. Adjournment.

The members of each Unitarian congregation are asked to elect their delegates according to the rules of the By-Laws, Article No. 2, Sections No. 1 to No. 4 inclusive, and send the names of such elected delegates to the Secretary, one week in advance of the Conference.

All who plan to attend the Joint Convention should send their names as early as possible to Mrs. C. H. Peck, 1209 Second Avenue, Cedar Rapids, Iowa.

Invitation.

The Cedar Rapids Universalist Church extends a cordial invitation to all members and friends of the Unitarian and Universalist Churches of Iowa, and especially to all isolated friends of the Liberal Faith, to be present at this Convention.

Visitors will be cared for in the homes for lodging and breakfast. Dinner and supper will be served in the church dining room for thirty-five cents a meal. Tickets for the Fellowship Supper will be fifty cents each.

Wisconsin State Meeting.

The Universalists and Unitarians of Wisconsin will also meet in joint session at Stough-

ton with the First Universalist Church, October 13th-14th. The Stoughton congregation will entertain delegates, providing room and breakfast. At the time of going to press the program was not quite complete, but it is certain that Prof. E. A. Ross of the University of Wisconsin and Mr. George Krunke, president of the Madison Board of Education, will deliver addresses. Those expecting to attend should send word to Rev. T. B. Fisher, minister of the Stoughton Church.

Illinois State Meeting.

The Illinois state meeting will be held at Alton, October 13th-15th, with the following program:

Monday, October 12, 1914.

7:45 p. m.—Inspirational Service, Rev. J. V. Blake.
8:00 p. m.—"The New Outlook."
8:30 p. m.—"The New Idea in Missions," Rev. Ernest C. Smith.

Tuesday, October 13, 1914.

9:30 a. m.—Business and Reports from Pastors.
10:30 a. m.—"Conference Autonomy," Rev. Ernest C. Smith.
11:00 a. m.—"The Church and the Community Life," Rev. H. H. Burch.
11:30 a. m.—Discussion.
2:30 p. m.—"The Church of Today," Dr. John W. Day.
3:00 p. m.—"The Church of Tomorrow," Rev. A. R. Vail.
3:30 p. m.—"After the Church—What?" Rev. Fred V. Hawley.
4:00 p. m.—Discussion.
7:45 p. m.—"The God Idea," Dr. Geo. R. Dodson.
8:30 p. m.—"The Real Jesus," Dr. Rowena Mann.

Wednesday, October 14, 1914.

9:30 a. m.—Inspirational Service, Rev. W. W. Betts.
10:00 a. m.—"The Personal Life."
10:30 a. m.—"The Difficulties and Triumphs of a Pioneer Life," Rev. Jasper L. Douthit.
11:00 a. m.—Discussion, led by Rev. Fred V. Hawley and Dr. Geo. R. Dodson.
2:30 p. m.—Address, Mrs. Robert H. Davis.
3:00 p. m.—"Woman's Place in Politics," Mrs. Geo. E. Wilkinson, Chairman, Alton V. I. A. Commission.
3:30 p. m.—"Woman's Claims On Business," Mrs. Zilla Foster Stevens, Member of the Staff of the International S. S. Association.
4:00 p. m.—Discussion.
7:45 p. m.—Organ Prelude, Mr. L. D. Yager.
8:00 p. m.—"World Ethics," Dr. Percival Chubb, Pastor Ethical Society, St. Louis.
8:30 p. m.—"World Religion." Dr. Jenkin Lloyd Jones of Lincoln Center, Chicago.

Michigan State Meeting.

Michigan has usually had long sessions, lasting three or even four days. This year it will try the experiment of a twenty-four hour session lasting from Thursday noon, Oct. 22nd, to Friday noon, October 23rd. While definite arrangements have been made, the program had not reached us up to the time of going to press.

Ohio.

At Youngstown there was a "get-together" meeting of the members and friends of the church on Sunday evening, September 13th, the new minister, Rev. F. M. Bennett, arriving on the ground just before that date. The regular services began on September 20th, and all the regular activities of the church are now under way.

At Cleveland the services began on September 13th with a large congregation and every one in good spirits. A pleasant surprise greeted the congregation in the improved appearance of the church interior, which had been redecorated and renovated during the summer. An addition had also been made to the organ. The Outing Club had a surprisingly successful summer, the attendance at times reaching 75. These meetings brought together such church people as remained in Cleveland during the summer.

The Church at Dayton reports the complete recovery of its minister, Dr. Troward H. Marshall, and under date of September 1st published a stirring call over Mr. Marshall's signature to the tasks and opportunities of the coming year. This letter is a clarion call to be "Pioneers of the Spirit," re-enforced and adorned by quotations from Mazzini and Walt Whitman.

"We take up the task eternal . . Pioneers! O Pioneers!"

"Sail On, Sail On, Sail On."

"Faith and Action! The Future is Ours!!"

The Toledo Church is courageously facing its task of securing a new leader. Services were resumed on September 13th, Rev. Ernest C. Smith, Secretary of the Western Conference, occupying the pulpit. On this opening Sunday there was an attendance of 92 at the Sunday School session, which gives reason to believe that at least some of the gains of last year will be held during the coming year in this most important department of the church life.

Indianapolis.

All Souls Church is in the happy condition of having no history. Services were resumed on September 13th with an unusually large congregation. A Ministers' Institute for the latter part of October is being planned by Secretary Wilson of the American Unitarian Association, to be held at Indianapolis, the local church generously providing hospitality. This will include ministers of Ohio, Indiana, Illinois, Kentucky and Missouri.

Michigan.

The School of Religious Education of our Detroit Church, entering upon its third year on a professional basis under Mrs. Gertrude Sunderland Safford, has added to its teaching staff the Field Secretary of the Detroit Housing Commission, Mrs. Johanna Von Wagner, one of the most experienced social experts in the country, who will conduct the adult class of the school through a course on "Applied Christianity."

The post of "Supervisor of Dramatics" has been created in the school for Mrs. Elizabeth Day Read, the chairman of the Detroit Junior

Drama League, who will continue her interesting experiments in having the classes dramatize Bible legend, parable and history. The Detroit Daily Tribune has made arrangements for regularly reporting Mr. Shippen's sermons.

All Souls Church at Grand Rapids, after a year without a settled pastor, has secured as its leader, Rev. D. Roy Freeman, late of All Souls Church of Braintree, Mass.

Illinois.

Rev. H. H. Burch of the Bloomington Church advertises a series of sermon lectures upon "Comparative Religions," beginning September 20th.

In Chicago, Unity Church began its services on September 6th, the First Unitarian Society and the Third Church later in the month. Mr. Pulsford of the First Church had intended to visit Scotland during the summer and had secured his passage, but owing to the war was unable to carry out his plans and spent the month of August in New England. Dr. Mann of the Third Church was doing work at the University of Chicago through the early part of the summer and then visited her home in Ithaca, N. Y.

The Hinsdale Church is diligently seeking a leader.

Minnesota.

Mr. Walter A. Smith will be ordained and installed as minister of the Unitarian Church at St. Cloud on Sunday evening, October 11th. Rev. Ernest C. Smith, Secretary of the Western Conference, will preach the sermon, Mr. Backus of Minneapolis will give the charge to the people, Mr. Forbes of Boston the charge to the minister and Mr. Reid of St. Paul the invocation and scriptural reading.

Missouri.

As usual, Dr. Dodson of the Church of the Unity at St. Louis offers his people a definite program at the beginning of the church year. The Sunday School began its sessions on September 13th and the regular church services on September 20th. Beginning with October 4th, Dr. Dodson announces a series of five sermons on "The International Commerce of the Spirit." He covers the contribution of India to the religious life of the world in two lectures, one covering the development which issued into Vedantism, the other covering the contribution of Buddhism. The religion of ancient Egypt and the religion of Greece will then be taken up and the last lecture will deal with the effect of these studies upon our own spiritual life. The Sunday morning "Class for Young People" will for the first half year concern itself with topics related to this course.

Kansas.

By an oversight we omitted from the last issue of the Advance a notice of the marriage of Rev. E. Burdette Backus of our Lawrence Church to Miss Irene Garrett, who had been active in the life of the church as a student assistant. Congratulations are in order, not only for Mr. and Mrs. Backus, but also for the church, which will surely benefit from this union.

Iowa.

The Davenport Church is hearing candidates.

The Church at Iowa City opened with the anticipation of successful work. During the five months before the summer vacation thirty-two new members were added to the church roll. Services were maintained during the summer school of the university, a special effort being made to reach the students in attendance. Rev. Joseph A. Kyle, a former student at the University and whose decision to enter the ministry came while a member of the Iowa City Church, preached to large audiences on July 19th and 26th. Such members of the Young People's Society as remained in the city during the summer met together socially at least once a week. An attractive bulletin board harmonizing with the building has been constructed. Miss Maud Elliott and Roger Sergel have been appointed student assistants for the next year. The Young People's Society, with Miss Gertrude Taft as President, has planned its work for a whole year in advance. A series of discussions upon "Social Betterment" has been planned for the fall and a series upon "Speculative and Controversial Subjects" for the winter. In this lecture course several members of the University faculty will appear. A strong attempt will be made to make the discussions general on the part of the members of the union. The Woman's Alliance, under the leadership of Mrs. F. E. Horak, is planning to carry on its activities by the group method, which secures more definite responsibility. The Sunday School teachers meet fortnightly to discuss the problems of religious education. The new series of texts being published by the Religious Education Department of the American Unitarian Association, will be adopted as fast as they appear.

The Sioux City Church began its regular services, including those of the Sunday School, on September 6th. Mr. and Mrs. Van Tassel spent their vacation in a cottage on Lake Shady, Oronoco, Minn., and returned in excellent condition for another year of effort. Unity Club playground has been maintained during the summer and is being equipped with additional facilities, the church thus ministering to the needs of the community, even when no services of worship are held. One new member was added to the church roll on the opening Sunday and one received by letter from a Presbyterian church the following Sunday. The church is planning to reach a membership of one thousand, following the plan of "every member get a member."

THE MISSION AT GRATZ, KENTUCKY.

Gratz is a small village on the Kentucky river, nineteen miles from a railroad. It has three churches, and is rampant in its orthodoxy. Close communion, alien-immersion, final preservation of the saints, sanctification, the unpardonable sin, the exact size of heaven and literal hell fire are "vital" questions. The old joke about a Baptist church singing "Will There Be Any Stars In My Crown?" while a Methodist church across the street sang "No, Not One, No, Not One," is said to have

originated in Gratz. This joke is certainly true to truth, if not true to fact.

I was once student-pastor of the "Baptist Church of God" at Gratz, and at the same time pastor of the "Baptist Church of Jesus Christ" three miles from Gratz. These two churches had a membership of four hundred and employed me for half time. Great was their surprise upon learning that their former pastor had "become a Unitarian," "fallen from grace," "forsaken the faith," "become an infidel," "denied the authority of the Bible," "turned his back upon Jesus," and "committed the unpardonable sin." But greater still was their surprise upon hearing that this same former pastor had contracted for the opera house and would lecture eight evenings on liberal religion.

Any fear that I may have had as to the size of my audiences vanished when I was told that the local pastors had advised their members to stay away. "When a man talks about you, put him on your pay roll; no matter what he says, just so he talks." Leading church members openly declared that I "ought to be hanged," while others less aesthetic suggested "eggs." I distributed posters for miles around, and these, together with community gossip, thoroughly advertised the lectures.

On the day announced to begin, Sunday, August 23, 1914, the manager of the opera house left town, no one could find the keys, and the private dynamo was out of repair. This state of affairs was known to me only about forty minutes before time to begin. I got a boy to climb in a window and open the house from the inside, we then borrowed coal oil lamps, and, notwithstanding two conflicting church services, between seventy-five and one hundred people were present, some of whom had come nine miles. After stating that the constitution of the United States provides for freedom of speech and that my own constitution demands the same, I spoke on "The Modern Awakening." Monday evening the audience was double that of Sunday. I secured a rough box for a pulpit, and spoke on "The Unitarian Fundamental—Character." Tuesday, "God—The World Capacity for Good." Wednesday, "Rationality in Religion." Thursday and Friday, "The Bible the Fallible Word of Man, Not the Infallible Word of God." These two addresses on the Bible caused considerable stir. Friday evening several came for miles through one of the hardest rains I have ever witnessed. Saturday I spoke on "The Deity of Jesus," and standing room was at a premium. As to my belief in Jesus every conceivable rumor had gone abroad, hence the large crowd. Sunday, the closing evening, I reviewed the previous addresses, answered some wild rumors, and spoke on "World Religion." Extra seats were brought in and the opera house was packed to its utmost capacity. More than twenty-five men and boys rode horseback for from six to nine miles in order to attend this last lecture.

All through the series the interest was intense. Never have I seen men more anxious to catch every word from the speaker. And as the week drew to a close, I heard from every direction of young folks and many older people who were saying that they "believed like Brother Reese." Young people whose parents had been styled "infidels," for half a century, openly affirmed their belief in the faith of their fathers. One family revealed the fact that their deceased father, a noted physician, who, for fifty years had been called an "infidel" and "atheist," was a Unitarian, and members of this family attended every lecture in order to learn what their father had believed.

I asked for no "joiners," took no collection, and had no one solicit funds—paying for the opera house myself, except $1.15 voluntarily contributed by two men more thoughtful than the rest. I have contracted for the same opera house for August 29, 1915, and hope to be able to induce some conference, association, or individual to back me in similar missions elsewhere. Only an infinitesimal per cent of the county seats of the South have ever heard an address on either liberal or world religion, and to the inhabitants of these towns and cities Unitarianism is the supreme heresy of the ages. Surely this is a call big enough to challenge and arouse all that is progressive in Unitarianism, Universalism, and all that calls itself liberal religion. CURTIS W. REESE.

Alton, Ill.

THE NEW ENGLAND LETTER.

We have no "Billy Sunday" in our midst or even the presence of a great issue, since the excitement of the denominational change of name has apparently died down. Yet reports indicate everywhere a fine spirit and splendid energy in the resumption of church activities. Perhaps it comes from the tingle in the fall atmosphere, or from the awakening of what appears to be a new interest in religious matters, or from added appreciation in these days of strife and bloodshed, of our land of peace, freedom and democracy. How fine that the one hundredth anniversary of the Star Spangled Banner should fall in many cases on the reopening day of our churches! Surely heartfelt thanks crept into the voice as we sang that rousing song. Our flag salute had a new meaning and no doubt to many came the thought that patriotism, religion and good citizenship are inseparable.

More interest than usual has been manifested in summer preaching. Not only the customary city and suburban pulpits have been filled, but up along the coast of Maine and in the towns of New Hampshire and round about in the Bay State, has the gospel been sounded. Why not? Is it not a pleasure even to a *tired* minister—likewise to *summer* visitor? To look out on the great sea or the towering hills or on green meadows may give a fresh joy and new meaning to psalms and hymn, prayers and poem. Your correspondent was invited six times this summer, accepting as often, to preach in a New Hampshire Methodist church and thereby hangs a tale. It seems that there was a fund left in the town for Universalist preaching, although from that day to this not a Universalist voice has been heard. Still, the guardians of the fund were sufficiently impressed by *Unitarian* preaching (others of our brethren followed me) to award the funds to the *Methodist* minister! It evidently *pays* to be a Methodist brother with wide open arms!

Among the ministerial changes, we note that Brother Pratt of Dorchester has left us to minister to the church at Sanford, Maine. Sorrow and joy are at both ends of the line. Yet it seems fitting that Mr. Pratt should be the shepherd of the church he founded several years ago on a summer preaching tour. Dethlefs of Hyde Park was gladly welcomed at the reopening of the Medford, Mass., church as the associate pastor with Mr. DeLong. Pierce of Somerville has gone to Jacksonville, Fla., to succeed S. B. Nobbs, who now happily ministers to the brethren at Marlboro, Mass. (By the way, if any of our men's clubs want a live speaker with a live message, get Mr. Nobbs!) Van Ommeren of Lawrence has taken up the work at Nantucket.

Nantucket brings to mind our treasured Brother Snyder, whose death was so widely noted and lamented. How many of us have rejoiced in his happy wit and gladly welcomed both himself and his message. Then up in the Green Mountain State, Dr. J. Edward Wright has passed on. The people fairly swarmed into the city on the day of his funeral service. For half a century he was bishop unto their souls and the never failing friend! How fair a memory these men leave! How many have loved them and been loved by them! The memory of their courage and devotion, their wisdom and affection, soften the grief in many a heart and make them seem even yet a benediction on earth.

CHARLES PHELPS WELLMAN.

MRS. HENRY G. BELL.

Not only the people of the Unitarian Church in Rutherford, N. J., but the friends of the liberal faith in the full circle of churches surrounding New York City will feel the loss incurred in the recent death of Mrs. Henry G. Bell. It was in the parlors of her home that the first meeting was held, which resulted in the organization of the Rutherford church; it was through the tireless activity as well as the generous support of Mr. and Mrs. Bell that the establishment of that church was made possible; she was first President of the Woman's Alliance in that church, and the choice of the New Jersey Alliance for their first director in the National Board when that state became ready for an Alliance director; and throughout her life her zeal and enthusiasm have been felt unremittingly in behalf of liberal progress.

Mrs. Bell died, after a year or more of much illness and suffering, August 19th, at her home in Rutherford. From a tribute received from a committee of the Rutherford Alliance we extract the following paragraph:

"It is a sad labor of love to tell of the closing of a life of active usefulness, given largely for the service of others, but those who knew and loved Elizabeth N. Bell and labored intimately side by side with her for over twenty-three years, mourn her going from them, and the Unitarian Church and the Alliance at Rutherford, N. J., can never forget their debt of gratitude to her in their earliest years. It meant so much to be associated with and directed by her who was the leading, guiding, helping spirit in the Alliance, and its success is due chiefly to the policy she mapped out for it from the commencement, and every member in it, from those who started the movement at Rutherford to the latest one, gives to her memory loving homage and praise; she was the personal friend of each member in this branch. The office of president was hers as long as she would consent to serve.

For a number of years she was Director for New Jersey and ably represented its branches at Boston on the Alliance Executive Board; she was their delegate to the New York League of Unitarian Women for years, until the individual branches began sending representatives for themselves; she was an honorary member of the New York League of Unitarian Women, and the honored delegate for years to this body for the Rutherford Branch.

As a trustee of the Unitarian Church, Rutherford, N. J., and one of its founders, she endeared herself by her quick perception, clear judgment and charitable, loving feeling of camaraderie.

As one of Rutherford's foremost citizens, Mrs. Bell was respected and appreciated by her fellow townsmen, being a trustee of the public library where her intimate knowledge and love of the best literature made her a valued adviser. She was a member of the Woman's Reading Club, its president at one time, then parliamentarian, and was an active worker in the Town Improvement Association. All charities met with hearty coöperation from her, both in her own community and outside of it.

Following her footsteps is the pathway to all that is the best and the highest. The memory of her example and her bravery is a precious legacy.

COLORADO SPRINGS, COLORADO.

All Souls Church; Rev. Thomas S. Robjent. The church has been open through the summer and the minister has preached each Sunday to large congregations. On the first Sunday in September, Mr. Robjent commenced a new course of sermons on "Some Things That the Modern Minister Knows But Does Not Tell His Congregation." One of the largest congregations we have had filled the church and the outlook for the fall is indeed encouraging. At the first meeting of the Woman's Alliance held the first Tuesday in September, fourteen new members were added. The Sunday evening meetings on social topics, which have been so popular the last two years, will commence the last Sunday evening of the month and continue through the fall and winter. A very fine program has been arranged, with some of the foremost speakers in the state and outside, and on topics of vital interest.

A new departure is to be made this year. In response to the wish of many outside the church, Rev. Thomas S. Robjent will deliver a course of lectures on liberal religion the first Sunday evening of each month, and the Princess Theatre has been engaged for the course. The church will be closed on the evenings of the theatre meetings. It is expected that these meetings will arouse considerable interest in liberal thought coming as they do after the excitement of the Billy Sunday campaign.

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Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH

Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.